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The Christian Century

PUBLISHED WEEKLY

Cities of Destruction
An Editorial

Church-Family Education
By Wesner Fallaw

Improving the Comics
By Alton M. Motter

Religion in Modern Drama
By Fred Eastman

October 12, 1949

In This Issue

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is professor of biography, literature and drama at the Chicago Theological Seminary and is a member of the federated theological faculty of the University of Chicago. He is the author of *Christ in the Drama* (1947) and more than 30 other books and plays. His earlier experience included pastorates, social surveys and important responsibilities in connection with the *Red Cross Magazine* and *Christian Work*, an interdenominational weekly.

Alton M. Motter

is executive secretary of the council of churches in St. Paul, Minn. He says that the study described in his article "has definitely altered the comic-book buying habits of many people." The educational program he describes is being continued in the churches, parent-teacher associations and other character building agencies.

W. P. Lemon

is pastor of the First Presbyterian Church, Ann Arbor, Mich.

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The Christian Century

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Calendar of Coming Events

Sept. 15-Nov. 24. Church World Service Nationwide Clothing Drive.
Oct. 9-16. First National Leprosy Missions Week.
Oct. 10-13. National Sunday School Association 4th Annual Meeting, Oakland, Calif.
Oct. 12. Lutheran One-Day Seminars, Chicago; LaCrosse, Wis.; Oakland, Calif.
Oct. 13. Lutheran One-Day Seminars, Fresno, Calif.; Milwaukee, Wis.; Rock Island, Ill.
Oct. 14. Lutheran One-Day Seminars, Green Bay, Wis.; Los Angeles.
Oct. 14-16. New York State Young Adult Council Annual Fall Retreat, Lisle.
Oct. 16. Laymen's Sunday.
Oct. 16. Chicago Sunday Evening on Furlough, Celigny, Switzerland.
Oct. 14-Nov. 7. Eumenical Institute Course for Missionaries Club; Lynn Harold Hough, speaker.
Oct. 17-24. United Nations Week.
Oct. 18. Lutheran One-Day Seminar, Austin, Tex.
Oct. 18-19. Protestant Child Welfare Conference, Columbus, Ohio.
Oct. 19. Lutheran One-Day Seminar, Houston.
Oct. 19. Andover Newton Theological School Annual Fall Convocation, Newton Centre, Mass.; Amos N. Wilder, Albert E. Day, speakers.
Oct. 19-20. American Mission to Lepers 42nd National Convention, Park Street Church, Boston.
Oct. 20. Lutheran One-Day Seminar, Dallas.
Oct. 23. World Order Sunday.
Oct. 23. Chicago Sunday Evening Club; Harold A. Bosley, speaker.
Oct. 24. United Nations Day.
Oct. 25-26. Conference on the Church and the Jewish People (American Committee on the Christian Approach to the Jews), New York city.
Oct. 25-30. Disciples of Christ International Convention, Cincinnati.
Oct. 27. Lutheran One-Day Seminar, Regina, Sask.
Oct. 28. Lutheran One-Day Seminar, Saskatoon, Sask.
Oct. 28-30. American Federation of Lutheran Brotherhoods 12th Biennial Convention, Fargo, N. D., Moorhead, Minn.
Oct. 30. Reformation Day.
Oct. 30. Chicago Sunday Evening Club; Congressman Brooks Hays, speaker.
Oct. 30. Lutheran One-Day Seminar, Edmonton, Alta.
Oct. 30. Salem, Mass., Council of Churches Ecumenical Service; Allan Knight Chalmers, speaker.
Nov. 3-5. Third National Conference on Intergroup Relations, Chicago.
Nov. 4. World Community Day (United Council of Church Women); theme: "Peace Is Possible."
Nov. 8. Chicago Institute for Religious and Social Studies; theme: "Religious Liberty"; Paul Lehmann, Frank O'Malley, Leo Strauss, speakers.
Nov. 13. Northern Baptist-Disciples of Christ Pulpit Exchange Day.
Nov. 15. Chicago Institute for Religious and Social Studies; Solomon Grayzel, James H. Nichols, Heinrich Rommen, speakers.
Nov. 15. New York Institute for Religious and Social Studies; themes: "Spiritual, Problems in Contemporary Literature," "Toward the Social and Cultural Anatomy of New York," "American Spiritual Autobiographies"; Adolf A. Berle, Jr., Edward Corsi, George Kernodle, speakers.
Nov. 18-21. United Stewardship Council Annual Meeting, Pittsburgh.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVI CHICAGO, OCTOBER 12, 1949 NUMBER 41

EDITORIAL

Will United Nations Divide Over China?

FORMAL establishment of the new Communist government of China at the old Manchu capital in Peiping is an event of major importance in the history of our times. Announcement of the names of those who will hold its ministries reveals that some of the leaders of the so-called independent parties have been included in the high command. But this is not in fact a coalition regime, whatever it may be in name. Its designation as the "Central People's [Communist] Government of China" identifies it with the other Communist governments, which now blanket Eurasia from the Yellow to the Baltic sea. Russia's prompt recognition of the Peiping authority as the legitimate government of China was expected. It will probably be followed by similar diplomatic moves on the part of the countries in eastern Europe. When the roll is complete, the next development may be anticipated in the United Nations. There, it is not unlikely, a struggle of unprecedented bitterness, further imperiling the unity of the U.N., will take place. The Peiping regime will attempt to unseat the present representatives of Nationalist China and to substitute its own appointees. Russia and her associated nations can be counted on to back such an attempt, and the majority of the General Assembly to resist it. Chief of the considerations at stake is one of the five permanent seats on the Security Council. Just how far Russia is prepared to go to gain this additional vote is not yet clear. Neither is it certain what the attitude of Washington would be if the weakening Nationalist grip on south China is completely loosed. Reports from London indicate that the British government is under considerable pressure from business interests to extend recognition.

Death Comes for a Good Warrior

OSWALD GARRISON VILLARD, who died on October 1, will have more than a footnote in any history of American journalism. He was one of the last of the great editors in the liberal tradition which equated liberalism with the love of liberty and rejected every party commitment and every national policy which seemed fated to fail that test. When New York proved unwilling to support the high type of journalism which Villard offered in his *New York Evening Post*, he developed the weekly he had acquired with the *Post* into the world-famous *Nation*—a journal of political opinion which was read in every important newspaper editorial office in the English-speaking world. It is not difficult to foresee the outpouring of editorial tributes that will be paid to Mr. Villard as an independent and fearless editor and writer. Every one of them will be deserved. The fact is, however, that Mr. Villard died believing that most of the avenues of communication to the American public were closed to him because of the unpopularity of his views. From the day when, in revulsion at what he saw at the Paris peace conference of 1919, he attacked the Versailles treaty, down through the years when he fought what he believed was a steady trend of American policy toward becoming entangled in an endless succession of European wars, he found it increasingly hard to get his views into print. Finally, he discovered that what he had to say was unwelcome even in his old paper, the *Nation*. It was then that The Christian Century offered him a regular forum, and for several years, until illness intervened, his articles appeared in these pages approximately every other week. One can hardly study Oswald Garrison Villard's career without concluding that the old-fashioned independent journalist still has an important role to play in American life—when he can find a chance to play it. But if that independent journalist is interested in eating regularly, he may find that it is a definite advantage, as Mr. Villard did, to have a millionaire railroad builder father.

Military Aid Program Passes Congress

SHAKEN as was the rest of the country by the news that Russia had produced a "successful" atomic explosion, Congress passed the authorization of the Military Aid Program by heavy majorities in both houses. The bill sent to the President was substantially the same as that passed by the Senate after Senators Vandenberg and Dulles had manipulated the figures a little. Atlantic pact nations are to get $1 billion for rearmament; $314 million is to be divided among Greece, Turkey, Korea, Iran, the Philippines and a vague "general area" in China, where the President can spend the money, or not, as he pleases, and without reporting to Congress. The amounts in the bill have now been "authorized," but none of them will become available until specific appropriations have been passed by Congress. In one sense, passage of the MAP bill was a logical act on the part of Congress, and the size of the sums involved, over which debate raged, was not particularly important. If it is now American policy to "contain" Russia by arms, as the Truman Doctrine and the Atlantic

alliance indicate, American arming of western Europe is to be expected. Western Europe won't arm itself because it can't. If any arming is going to be done, as the Pentagon insists it must be done, we shall have to do it. In another sense, however, the action of Congress was exceedingly illogical. If the Russians have the atom bomb, and if a bomb-piling race is now coming, building ground armies in western Europe—which can never hope to stop the Russian ground forces—looks like a waste of time, money and national attention. And in still another sense, Congress by its action has started something whose ultimate limits no eye can foresee. The intention, says the *New York Times*, is to use the MAP funds "not so much to expand" western Europe's armies "as to bring them up toward fighting trim." Marquis Childs, a careful Washington correspondent, says that most of the first billion will be used to modernize four French divisions. If it costs almost a billion to "bring to fighting trim" four divisions, and if this leaves most of the Atlantic pact allies out in the cold, what is the cost to the U.S.A. going to be by the time all the other pact nations have been taken care of and a ground force prepared in western Europe able to cope with Russia's estimated 125 divisions in being and 500 available in less than a year?

Says Devaluation Is No Answer

PERHAPS the most influential organ of opinion in Great Britain is the London *Economist*. Again and again this independent weekly has published analyses of trends and policies which events have sustained. Now it takes the position that devaluation of the currency will not in itself save Britain from economic collapse. The basic reason for Britain's troubles, it holds in its issue of September 24, is that the British people have voted themselves, in cash and in kind, larger incomes than they earn. That is a state of affairs that even the welfare state cannot keep going very long. The *Economist* sees nothing to be gained by turning the Labor party out in the impending general election, but that party has got to stabilize wages and improve efficiency. "There is no need to abandon the ambition to exercise purposive direction over economic developments, but only to restrict the planning effort to the basic essentials that really matter," says this thoughtful London journal. "There is no need to abandon all economic controls, provided that enough free play of economic forces is left, operating through price changes in open markets, to bring about necessary adjustments. There is no need to abandon the welfare state, but only to base it on realism, both in respect of what can be afforded and of the way in which human beings act when offered something for nothing. There is no need to abandon the objective of greater social equality, provided it does not deprive the economy of its mainspring of incentive. There is no need to abandon the doctrine of public ownership, provided that the nationalized industries are turned into efficient economic instruments and not regarded as social welfare institutions for their employees. Basically what is needed is not that the Labor party should abandon any of its aims, but that it should submit its methods to the test of economic efficiency. This is not too much to ask, in a national crisis, of a responsible party." In other words, the British people have got to accept incomes which accurately reflect their earnings, a standard of living which is supported by their production. And the same thing applies to ourselves.

Episcopalians Debate Status of Women

LAYMEN are lay *men* to the 1949 triennial convention of the Protestant Episcopal Church, which is in session in San Francisco as we go to press. Three years ago the House of Deputies seated a couple of feminine delegates, but to date this year's convention has taken a dim view of such radicalism. In spite of the fact that four women appeared with their credentials as delegates in proper order, the majority of deputies voted against seating them. No such reluctance appeared, however, when the women sought permission to present the convention with an offering of $2 million which they had raised for the work of the church. The money was received with joy and many words of warm appreciation for the Christian diligence of the women were spread on the records. The money was welcomed in while the women were being locked out. The juxtaposition of these two incidents on the pages of papers reporting events at San Francisco was no accident. They happened at the same time and belonged together. If they provide churchwomen across the land with an occasion for impatient criticism, the church has only itself to blame. While it is not the only offender in this respect, the Episcopal Church is particularly open to reproach because it thus slurs the leadership of some of the ablest and most devoted Christian women in American church life.

File Appeal in Dixon Case

AN APPEAL to the New Mexico supreme court by the Protestant plaintiffs reopens the famous "Dixon case." Although Judge Hensley's decision, which was handed down in June, was widely hailed as a sweeping victory for the Free Schools Committee, careful study of the decision convinced the committee that its triumph had been moral rather than legal. This view was sustained by developments within the state. When school opened this fall, ten parochial schools began operations in buildings formerly used for public schools. A newspaper survey showed that nuns were teaching in public schools in various parts of the state. The ruling denied the grant of textbooks at public expense to parochial schools, but the attorney general got around that by ruling that the books might be granted to individual pupils. About 1,000 parochial pupils are getting books under this ruling. Catholic children are no longer carried by public school buses, according to order, but orders are being violated. The 139 nuns and lay brothers who were barred from the public schools for specific violations of the state's constitutional ban against teaching religion in the public schools are not teaching in such schools, but their places have been taken by others who were not named in the court's ban. Since the ruling has had so little actual effect, the committee's decision to appeal is abun-

dantly justified. The appeal holds that nuns, brothers and priests should be barred as public school teachers, not because of their religious beliefs but because their vows remove them from the category of free agents, make them primarily responsible to the Roman Catholic Church and not to the school authorities, and make it impossible for them to observe the constitutional principle of separation of church and state. The committee is rendering a service of great moment to all the children in the state. Its determined fight deserves support. Contributions should be sent to Lydia C. Zellers, Free Schools Committee, Dixon, New Mexico.

Have Liquor Forces Shot Their Bolt?

WHEN Kansas voted for repeal, a good many people resigned themselves to the prospect that soon the nation would not have a single state that attempted to outlaw the liquor traffic. But they surrendered too soon. Oklahoma has just voted to remain dry. The fifth effort of the organized liquor forces to repeal that state's 42-year-old dry law was defeated at a special election. This result was achieved by cooperative effort of the Protestant churches of the state. The dry campaign was led by Baptist and Disciple ministers, and members of these churches, with Methodists, Evangelical United Brethren, Adventists, Churches of God and other denominations, manned and financed a united endeavor through the United Dry Association. As usual, the two largest cities of the state, Tulsa and Oklahoma City, voted for repeal, but not by a sufficient margin to overcome the predominance of rural and smaller town opinion. This fact ought to stand as a warning to the victors in the most recent campaign. In our society, the cities are centers of influence and power, and as urbanization increases their control over the nonurban portion of the population tends to grow. Since a shift of fewer than 30,000 votes would have turned the election to the pro-repeal "Oklahoma Economic Institute"—brother, what names these wet organizations can masquerade under!—the drys can afford to waste little time in self-congratulation. That they realize this is evident from the fact that the state council of churches immediately met to plan to make Oklahoma "literally as well as legally dry." This is likely to prove more difficult than winning the election. The liquor traffic is essentially lawless, and it may be depended upon to try to nullify the will of the majority through illegal means since the sanction of law is denied it. The Protestant churches of Oklahoma therefore have their work cut out for them. Their main task is not merely to hold a statutory position but to widen the area of consent and approval among the people of the state.

'Unionism' Threatens Lutheran Peace

EIGHT denominations which are members of the National Lutheran Council will hold annual or biennial conventions in 1950, and each will be asked to answer the question: "Will you be willing at this time to approve in principle complete organic union with other participating bodies in the National Lutheran Council?" The decision to confront this important issue was made at a recent meeting in Chicago of the Conference on Lutheran Organic Union, otherwise known as the "Committee of 34." The denominations whose representatives have made this decision report a total membership of four million, which is about two-thirds of all the Lutherans in this country. They include the United Lutheran Church, which has the largest membership, the Augustana Lutheran Church, the American Lutheran Church, the United Evangelical Lutheran Church, the Lutheran Free Church, the Finnish Suomi Synod, the Evangelical Lutheran Church and the Danish Lutheran Church. Simultaneously, the Evangelical, United Evangelical and American Lutheran churches have opened negotiations for a merger among themselves. The United and Augustana Lutheran churches have gone on record as ready to join in the larger integration. So for the next year the Lutheran community will reverberate with a familiar and to us welcome debate concerning the comparative merits of big unions, little unions, federation and the status quo. This will not be a new discussion to Lutherans. Abdel Ross Wentz says in *The Lutheran Church in American History*: "The second problem that vexed the church in the youth of the republic was unionism." He ascribes the desire of Lutherans to unite with other Christians in those days to religious indifference, rationalism, intellectual indolence, religious torpor, revivalism and "the infectious spirit of general good will and cooperation that was so evident in the growing young nation." We hope that at least the last of these factors is still powerful, for we know that Lutherans are not immune to it. Non-Lutherans will pray for the success of this newest proposal and hope that a resurgence of the ecumenical spirit among Lutherans will at the same time draw them closer to other Protestants in America and elsewhere.

Flash! More Spent for Meat Than Liquor!

AMERICANS actually spent more for meat than for liquor last year. That is an item of news that is worth crowing over. To be sure, their expenditures for alcoholic beverages exceeded those for milk and dairy products, education, advertising, tobacco, bakery goods, motion pictures, jewelry, church contributions, soft drinks, beauty parlors and a lot of other things. And their expenditures for meat did not equal, by $2.6 billion, what they spent on gambling. But let's look on the bright side. (The figures are from the annual careful compilation by the National W.C.T.U.) . . . That proposal to open sessions of the U.N. Assembly with a minute of silence for prayer or contemplation has passed the committee stage. The Communist bloc abstained from voting. Adoption by the Assembly now seems assured. . . . Opposition is growing to the appointment of Karl R. Bendetsen as assistant secretary of the army. A colonel during the war, this San Francisco attorney was in charge of rounding up west coast Japanese Americans in concentration camps. As such, he made speeches which showed that he held the same nazi-like racial ideas as his superior, General De Witt. At a time when the President and the secretary of defense are on record as determined to root racial discrimination out of the army, former Colonel Bendetsen seems an unfortunate

choice for this key post. . . . Baptists, Methodists, Congregationalists and other small churches in Czechoslovakia have served notice on the government that when the new church law goes into effect they want no state money to pay their pastors. Roman Catholic, Lutheran, Czech Brethren and Czechoslovak Church clergy will continue on the government pay roll. . . . Newspaper headlines reported that the pope had declared artificial insemination immoral. Careful study of the pontiff's address to an International Congress of Catholic Doctors reveals that it is artificial insemination outside marriage which is called "absolutely immoral." "In wedlock" it is "generally illicit . . . with the exception of one single case, namely, when, under well defined circumstances, it may serve only as an auxiliary to the performance of the natural act of union of the spouses and of fecundation." As in the case of the excommunication of Communists, the exception would seem to cover more ground than the rule.

State-Church Ideology

AS WE were saying, in the closing paragraph of an editorial last week, the battle for religious freedom in Europe cannot be won until the basic issue, separation of church and state, has been frankly faced and properly settled—by separation. A period of 70 years in the 14th century, while the papacy had its seat at Avignon, is sometimes called the "Babylonian captivity" of the church. But the church had a much longer period during which it enjoyed the flesh-pots of Egypt. Sometimes it was in captivity to the state, and sometimes the state was in captivity to it. The result was much the same in either case—the two were tied together so that loyalty to one implied loyalty to the other, and neither could be free from the other's interference.

This state of affairs began in the 4th century when Constantine undertook to be the champion of orthodoxy, to protect it from the competition of heresy within and paganism without, to unify the church by the exercise of the police power, subsidize it from the public treasury and utilize it for the unification of his empire. The church gladly accepted the favored position and the subsidy. Promptly there arose a political and social philosophy which declared that religious solidarity was essential to the strength of the state and the stability of the social order. Simultaneously there arose a doctrine of the church which justified and sanctified this unholy alliance by the claim that the *true* church has a right to exercise a spiritual monopoly with the protection and support of the secular order. This philosophy and this doctrine dominated Christendom, both West and East, until the Reformation, and many of the consequences continued thereafter and remain to this day in every country that has an established church, whether Catholic or Protestant.

The trouble now is not only that the established churches still cling to the flesh-pots of their Egyptian bondage, even after the shackles of that bondage have become so easy that, in relatively free and democratic countries, they scarcely notice them. It is also that these churches continue to cherish the *idea* of establishment as a normal part of their doctrine of the church. It is by no means simply a financial question. True, to rely upon the voluntary support of the church by its members, without the interposition of the tax collector, seems a risky venture to those churches which for centuries have been accustomed to have their clergy on the public pay roll directly or indirectly. But it would be a gross injustice to think that the material advantages derived from the church-state tie-up are the only reason for desiring to perpetuate establishment. Add the social prestige and the quasi-official status enjoyed by the established clergy, and the attachment to establishment has still not been adequately accounted for. We know many of these men, and many of them we know to be humble servants of Christ and heroic souls who would shun no risk, financial or other, for the cause to which they are devoted.

So another motive must be sought. It is not a prudential but an ideological factor. When they think of a church, they think of it as established—recognized and favored by the state, linked with the government at certain points and in certain ways which, they hope, will not impede its freedom of action, and regarded as the official church of the nation, though perhaps only a fraction of the nation's people are members of it. This is their mental picture of a *real* church. They would not go so far as to say that establishment is of the *esse* of the church, but they cannot help regarding it as of its *bene esse*. Or, skipping the Latin, one may say that they regard establishment by law as the normal, healthy and desirable status for the church. Any religious society lacking that is only a "church" by courtesy—at best a second-class church which can perhaps be more accurately called "sect" or "chapel."

Troeltsch can be held responsible for giving some measure of academic respectability to this idea, with his famous distinction between "church-type" churches and "sect-type" churches. This of course is only a way of saying that there are two kinds of churches, those that are churches and those that are not. It is very true that for many centuries there have been two kinds of churches—those that profess to be *the* official church of the whole nation, and those that include as members only such persons as want to be in them. They might more properly be called the "compulsory type" and the "free type." If only the first of these is true church ("church-type"), then the true church was founded by Constantine, not by Christ.

Actual compulsion has almost vanished in Protestant countries; but as it has done so, the claim to be the church of the whole nation has increasingly become a fiction. Establishment is the ghost that lingers on after the demise of the substantial and full-bodied reality which was the monopolistic, persecuting medieval church of the Holy Roman Empire and the later equally arrogant and intolerant Protestant churches protected in their smaller areas under the principle of *cuius regio eius religio*—the religion of the ruler shall be the religion of the people. But, with its disgraceful origin forgotten or ignored, the ideology of establishment persists throughout a great part of Christendom. It is an obstacle both to the achievement of freedom for the church from domination by the state and to progress toward Christian unity.

For evidence of the persistence with which the concept

of a state church is maintained on doctrinal grounds, citations could be drawn from many widely scattered sources. They would be only random samplings which could be indefinitely multiplied. Roman Catholic authorities need not be cited, for it is a well known official Roman Catholic doctrine that the "true" church is entitled to special recognition and support from the state. Neither is it necessary to cite the attitudes of Protestant ecclesiastical administrators whose strong stand for continued establishment may be motivated by prudential and financial considerations. But among European Protestant leaders who are free to think seriously and write freely, the predominant note is that establishment is the normal thing—not essential perhaps, but so consistent with the nature, the dignity and the function of the church that the lack of it would be a deplorable weakness.

A symposium by the leading Swedish theologians, published three or four years ago and not yet available in English, argued vigorously for the maintenance of a state church on theological and (believe it or not) on "biblical" grounds. The biblical argument is always drawn chiefly from the Old Testament—that the ancient "people of God" was a nation, and that therefore the Christian church, as a "new Israel," should be coextensive with civil society and linked with its political structure. Bishop Aulén's summary of Christian doctrine, now translated into English, regards establishment as "incidental," but consistent with the character of the church and advantageous to its functioning. The German theologians who were active in the formation of the Evangelical Church in Germany (EKD) last year found it perfectly natural to connect it as closely as possible with the government.

Tolerance for the free church system seldom goes farther than recognition of it as an American eccentricity, excusable perhaps in a new country and relatively harmless if kept at home. But the British Andrew L. Drummond, in his recent scholarly *Story of American Protestantism,* asserts that America's separation of church and state, with consequent voluntaryism in membership and support, involves "the substitution of shifting denominations for the ideal of the Holy Catholic Church."

This last point comes to the heart of the theological issue. It is the assertion, or assumption, that the concept and the realization of "catholicity" are bound up with the total-community church pattern which, in turn, can be actualized only by an alliance between the church and the state. This point of view is revealed, all the more clearly because inadvertently and in the most fraternal spirit, in many of the discussions at Amsterdam and in some of the formal pronouncements that issued from the World Council of Churches.

For example, in the report of Section I, entitled "The Universal Church in God's Design," the deep differences which exist in spite of an ideal spiritual unity are described in these terms: "Some are Catholic or Orthodox in clearly understood senses; some are Protestant after the great Reformation confessions; others stress the local congregation, the 'gathered community' and the idea of the 'free church.' Some are deeply convinced that Catholic and Protestant (or evangelical) can be held together in a single church."

The section voted to write "catholic" and "protestant" to make it clear that the reference was not to the Roman Catholic Church, but the capital letters got into the printed copy, perhaps because some subsequent reviser thought that "catholic" did not sufficiently honor the particular type of catholicity it was meant to describe. At any rate, it is clear that the "free church idea" is assigned to a marginal position, set apart even from those churches which adhere to the Lutheran and Reformed creeds of the Reformation (state churches in the lands of their origin), and admitted only ambiguously, if at all, to the hope of possible inclusion in a "single church."

The relation of the theological concept of the church to the problems of freedom and unity cannot be further pursued at this time. But it will have to be faced. So long as the European churches retain so much of their medieval ideology in their view of the relation of the church to the entire population of the civil community and to its political organization, they will struggle in vain for the freedom that is the birthright of the Christian church. They will also be building toward an ecumenical church which will be as brittle, when and if it is achieved, as state-connected churches have ever been.

Cities of Destruction

THE ATOMIC WEAPON is primarily a threat to the world's cities and their people. It is a city-smasher designed to obliterate everything in an area of several square miles. It is not a discriminate device, neatly singling out for annihilation an armed force or a strategic strong point. It is completely indiscriminate, since it is capable of pulverizing the entire complex of interacting life found in a city area. Henceforth the earth's cities, proud monuments to man's industry and hopes, face the prospect that at any moment they may become death traps for their inhabitants.

This fact undermines an important reason for the existence of cities. From the earliest times, men chose to live in cities because of the greater security they seemed to offer. Two millenniums ago a Greek warrior wrote: "Not stone and timber, nor the craft of the joiner, make the city; but wheresoever are men who know how to keep themselves safe, there are walls and a city." Artillery made walls obsolete a century ago, and now the atomic bomb is making cities themselves worse than archaic. We know what has already happened to many centers of population in Europe and Asia in the last decade. Perfection of the atomic weapon indicates that this was only a preview of a horror to be multiplied many times.

I

This prospect is freighted with the most serious consequences for our civilization. Ours is a culture of cities, as Lewis Mumford and other students of the times agree. Our great urban centers dominate the life of each of the regions into which this country is divided, and elsewhere it is the same. They dominate its culture through newspapers, schools, radio stations, motion pictures, libraries

and churches. They rule its politics through the political machines which marshal the votes of their crowded wards. They control its economic life through great companies for production, distribution and transportation. They manipulate its finances through central banks. Cities are the control units and nerve centers of the civic organism. If they perish, civilization as we have known it perishes with them.

Since the multiplication of a weapon designed to smash cities holds such serious consequences for a civilization which must function through cities, it would seem that governments would bend every effort to the abolition of this weapon. Perhaps they have done so, but the present prospect of atomic disarmament is dim indeed. It may be that something of consequence is happening in the secret conversations which are taking place in the atomic energy committee of the United Nations. We hope so. But until we learn differently, we will have to take at its face value Secretary of State Acheson's statement, made following the disclosure that an atomic explosion had taken place in Russia. "This event makes no change in our policy," he said. Mr. Vishinsky made it clear that Russian policy has not changed either.

"No change" means that we are continuing to stockpile atomic weapons, at an unknown but probably accelerated rate of speed. "No change" means that Russia is also accumulating stores of such bombs, probably at the rate of one or two a week, according to some experts. Our bombs have as their intended destinations Moscow, Kiev, Kharkov, Stalingrad, Magnitogorsk and perhaps a hundred other centers in Russia. Their bombs are designed to smash into ruin London, Paris, Amsterdam, New York, Buffalo, Cleveland, Chicago, Akron, Pittsburgh, Minneapolis, Seattle and ninety other American cities which have populations of 100,000 or over.

II

The number of places that would constitute targets against which atomic bombs could be used is relatively small on both sides. But they shelter a considerable share of the population. It is estimated that 40 million Americans might die in an atomic attack aimed at our cities. But the point is that nothing is to be gained by stockpiling a larger number of atomic bombs than there are targets on which they could profitably (by military standards) be used. It should not require a very long time for that number to be made. When the goal is reached, the 1947 prediction of the Emergency Committee of Atomic Scientists may suddenly come true. They said: "Once stockpiles of atomic bombs have been accumulated by two national blocs of a divided world, it will no longer be possible to maintain peace."

The foreseeable consequences of war under these conditions stagger the imagination. The emergency committee already referred to, which unfortunately disbanded last summer, declared repeatedly that if war breaks out, atomic bombs will be used and will surely destroy our civilization. In the face of a situation whose urgency is freshly revealed by the President's announcement, the small caliber of our national leadership is appallingly evident. But the responsibility is not all theirs. The American people have from the beginning reacted to the atomic threat as a sleepwalker would react to the edge of a roof toward which he was walking. So long as it is impossible for pastors to interest church people in classes for the discussion of world Christian responsibility, the churches will stand in the same unseeing state.

We have all known that this question could never be solved on the level of political or social policy. It drives us to confront the ultimate issues of religious faith in the light of the new peril under which we live. We are forced to reconsider man's freedom. Through the release of atomic energy, God has entrusted man with a liberty of moral choice far more sweeping than anything previously dreamed of. We have got to come to grips with this fact. Through use of this new power, it is possible for man to attain heights of well-being or depths of evil never before considered possible. Since the possibilities for good are as inspiring as the opportunities for evil are fearsome, we cannot accuse God of betraying his children by the gift of a power which they could only use for self-destruction. Instead we must in honesty acknowledge that he has laid upon ours a responsibility greater than any generation has ever borne, and has made it evident that our use of this power is decisive.

III

Admittedly we are spiritually unprepared to bear this responsibility or to make these choices. But the almost universal recognition that this appalling spiritual deficit exists sets up the first condition for its correction. That condition is despair, desperation, gloom. Difficult as it is for the American temperament to acknowledge, we have got to face the fact that an attitude of deep pessimism is today fully justified. Only a 19th century optimist, alive after his death, could now believe that peace with Russia is going to be brought about by any possible political maneuver, that any scientist will be able to cook up a formula which will compel men to refrain from using atomic weapons or protect them from their use, that any set of books, great or small, or any other educational technique or resource can educate men into salvation in the time that remains.

Such an admission is necessary. It brings to the front what is in the back of every mind. It does not close the road to peace or cut the nerve of endeavor, but it starts with the sound thesis that we have reached a stage where it is folly any longer to believe that we are going to contrive our salvation. Under the delusions of secular "progress," we developed a state of mind to which the idea of divine providence seemed quaint and irrelevant. Now we abruptly discover that the end of our contriving is death. Included in the ranks of the proud who quake in the assizes of imminent judgment is the church. Its spires rise above the cities of destruction, but who believes that they can render harmless the fateful lightning of the gathering storm?

Despair becomes creative when it turns man to God, as it should do now if ever. It equips men with power to face the future without fear, knowing that the processes of divine redemption work most surely and effectively when our situation is most desperate. The moral law has not been repealed, and it works powerfully for good as well as inexorably for retribution. Behind that law stands God, in whose providence we can believe when no other faith

is possible. Today as yesterday prevenient providence is steadily and unceasingly working to change men's wills and to pull them back from the edge of impending ruin.

It is possible to live without self-deception or panic today and with the quickened force and earnestness that the hour requires. But it is possible only to men whose faith in God is capable of rising above death and catastrophe, above cities of destruction to the City of God.

'Sensible' Men

EDITOR THE CHRISTIAN CENTURY:

SIR: One of the fascinations of the dictionary, in addition to its aid and comfort to crossword puzzlers, is its record of words that have changed their meaning. They are often as startling as it would be to find such a definition as "Black, formerly meant black (now obsolete). Now means white." The King James translation of the Bible is full of words that have done such a right-about-face. There is the word "let," which formerly meant "hindered" or "restrained." Now it means the very opposite, "permitted." In the 59th Psalm, "The God of mercy shall prevent me," meant the very opposite, that the God of mercy shall "open the way for me." One irreverent man of my acquaintance, on hearing the classic prayer, "The Lord prevent us in all our doings," whispered, "He has certainly prevented me."

What sends up my blood pressure is a common use of the word "sensible." A common present meaning is "having good sense." But its original use was that of "aware," "perceiving," "observant." Thus Milton writes, "I am *sensible* of how wearisome it may be to read of so many bare actions."

Originally a sensible man was a man of sensitivity. Now he is very frequently a man of no sensitivity whatever. The word, as frequently used, means a man of little or no awareness of what is going on in the world. He repeats unexamined slogans and maxims, like a parrot placing an order for a cracker, or a dervish chanting an incantation. It was a jury of very "sensible" men who condemned Galileo, and who tried to have Alexander Graham Bell arrested for obtaining money under false pretenses by selling stock in such a swindle as a telephone.

Lots of sensible men today believe loudly in "free enterprise," without ever defining the term, and without any sharp awareness of anything that has happened in the world since the days of President Grant and the Big Barbecue, when the Boys in the Back Room were completely "free" to get on with the "enterprise" of carving up the western half of the United States. These people have gone into a coma, in the exact sense of Webster's definition: "Coma, a state of profound *insensibility*, caused by disease, injury or poison." In their case the disease might be congenital blindness; the injury might be the trauma of a distorted education; the poison might be concentrated essence of Hearst editorials, or an overdose of N.A.M. sleeping tablets.

People who so dearly love the word "practical" as a badge of honor should never forget Disraeli's definition: "A practical man is one who persistently repeats the mistakes of his ancestors." Christopher Morley was divinely inspired in his lines:

> O cautious men who get us into trouble,
> And reckless dreamers have to get us out.

Some very "sensible" persons, with little sensitiveness, were the Daughters of the American Revolution who last year voted against admitting any "D.P.'s" above the rigid quota restrictions then existing. They were not sensible of the fact that their revered fathers were 17th and 18th century D.P.'s.

The first century Christians had some bitter adjectives hurled at them. But they were spared the ignominy of being called sensible. They were called mad, a much nobler epithet. In one of his early books Sinclair Lewis tells of a man whose pet project was a Society for the Promotion of Madness among the Respectable Classes. Not a bad name for the Christian church!

Yours,

SIMEON STYLITES.

VERSE

From the Elevated

THE little Negro girl
Stands at the window
In the slum's back yard.
Seedy potted plant,
Ruffled cage-bird
Framed in ragged curtains
Behind dirty glass.
Open the window,
Let down the bars!
—Open which window?
Let down which bars?

EDITH LOVEJOY PIERCE.

The Sons of Cain

WHAT has become of the Sons of Cain,
Fugitives living or vagabonds dead?
Eve will never be quit of pain;
Adam will never be comforted.

"Where is your brother?" Never a sound;
Only the sight of a corpse and shroud.
Forever they dig in the thriveless ground,
Forever sullen and wildly proud.

"You are your brothers' keeper still."
Cain has answered and Cain has said:
"Our brothers are harder to keep than kill
And they keep much easier when they're dead."

What has become of the Sons of Cain,
Begotten of fear in the Land of Nod?
They are the slayers and they are the slain,
Fugitive still from the face of God.

EDWIN MCNEILL POTEAT.

Church-Family Education: The 'How' of It

By Wesner Fallaw

EARLY THIS YEAR I wrote an article, "Religious Education: Coming or Going?" (The Christian Century for February 9), which seems to have struck a live nerve. Many have written me requesting specific information as to how the local church and its homes can unite for church-family education. I said this must be done; my correspondents naturally ask how. And I owe them an answer. Several difficulties attend this task. Most programs which embrace the family are in their early stages and hardly represent a model of church-family education. No study is yet available of what the churches of the country are doing, although Prof. Walter Holcombe of Boston University school of theology has one in process. When specific churches are cited, those who have asked for specific illustrations of what can be done are prone to object, "But we could not do that in our situation."

Nevertheless, there are some things happening in the development of this strong trend toward home and church working together as a single religious education agency which merit attention. This article is, in the main, an effort to tell ministers what some of these things are, because the ministers hold the key to effective Christian education. But if laymen read it, they will soon find that they are anything but secondary in effective church-family education. So here's my attempt to reply to those who have said: "What you write sounds good in terms of general principles. Now tell us how it can be done."

Where and How to Start

Suppose the minister is convinced that some type of church-family program is the only sort of Christian education that promises to reach the roots of the problem. Then how does he start to bring such a program into being? George Heaton, minister of the Myers Park Baptist Church, Charlotte, North Carolina, began by recognizing that the Protestant minister must teach as well as preach. Hence Dr. Heaton teaches the high school students, and his associate, Robert Poerschke, teaches junior high students in the church school. These two large classes are broken into separate grades during a part of each Sunday morning to test pupils on the teaching done in the home during the week. Adult sponsors—the equivalent of assistant teachers—conduct the tests and prepare monthly reports which are shown to parents.

Dr. Heaton and Mr. Poerschke have found that parents will study with interest the same lesson themes that their children are studying. In this church, at chosen periods of the year, from 150 to 200 fathers and mothers of high school students meet on Sunday evening to investigate the Bible, studying its historical origins and background, and using the same material that their sons and daughters have studied in the morning classes.

Regular conferences, held departmentally, are attended by parents and teachers who strive to improve themselves as teachers jointly responsible for Christian nurture of the child. Family nights each week, attended by young and old, provide food, fellowship and prayer for strengthening family and church alike. Pastoral counseling follows naturally from these varied experiences shared by ministers and laymen, church and family.

Winning the Respect of Parents and Youth

Parents receive regular reports on the progress of the child in the church school. The psychology department of a neighboring college is used to test students. The church office has on file cumulative records with information that is made available to colleges to which students apply for admission upon graduating from high school *and* from church school. The students' respect for this system is as apparent to the visitor as is the conviction of the adults that in and through such participation in their church, their home life is being solidified and enriched and given a purpose exceeding that found in the ordinary Christian family.

The First Church of Christ (Congregational), West Hartford, Connecticut, has for several years emphasized nursery education. Under the leadership of Mrs. Vincent J. Maramarco, formerly director of religious education, parents have engaged in study aimed at making the home a living and learning experience consistent with Christian faith and the principles of child development.

Mrs. Maramarco's work was based on the belief that if the church is to help the home nurture children, the educational program within the church itself must be strong. Her article, "A Conference with Teachers" (*International Journal of Religious Education,* March 1949), shows how church education thrives by means of educational counseling.

Keep the Atmosphere Informal!

The First Methodist Church of Schenectady, New York, of which Leon M. Adkins is minister, places importance on parents' groups studying both the child and the principles of Christian education. Classes for young children are so conducted as to provide parent participation in which the parents can observe the relationship of their children with their group. The objective of home-church guidance is aided by the use of a locally prepared guidebook and other materials. Periodically parents meet in the church lounge for discussion and study. A family-like atmosphere pervades these meetings. Discussion proceeds over the coffee cups, and there are books of value to the parent lying all around, with the implied invitation that these are to be taken home and read. They are.

In the churches cited, parents are responding to the leadership of ministers who know that the church has a primary educational responsibility it is not now, in most

congregations, discharging. Moreover, these churches are fully aware that despite all the minister can do, it is the laity, the mothers and fathers in the homes, who ultimately determine whether or not the church will serve both families and young people at the point of their need and interest. I have been impressed with the alertness of men, as well as of women, when they are faced with their opportunity to learn how children become intelligently religious. When they can get definite help from the church, fathers will assume their proper role as religious guides to their children. "How Does the Family Teach Religion?" "How Shall We Teach Children to Pray?" "How Attitudes Are Formed." "Recreation in the Christian Family." "Parent Answers to Children's Questions." Such topics illustrate how churches are drawing in parents.

Program Must Be Home-Grown

One church, not mentioned above, set out to develop a program of church-family education by printing family enrollment cards, announcing parent-teacher study groups and other features borrowed from what was thought to be a model church. Needless to say, the result was something less than satisfactory. Any departure from traditional methods has to be inspired by a democratic decision to investigate the local situation. A minister or a lay leader will do well to sit down with his present church school staff and analyze the existing program. He will ask, What are our aims? To what extent are they being realized? What are our problems? How can we solve them?

Assume that the teachers of the primary department are baffled by rowdy pupils or by the unsatisfactory way the children respond to class sessions. The first decision reached after such an analysis of what's wrong with the existing situation may be to study the nature of children. Any minister or church school superintendent can profit from a book like *The Child from Five to Ten* (Harper, 1946), by Gesell and Ilg. With the teachers and parents of the primary children he can enjoy weekly sessions, for at least three months, spent in mastering the studies reported in this book.

After general study parents and teachers may advance to study of individuals.* A parent may soon perceive that an eight-year-old is balking at church school attendance because his mother sabotages religious activities. A teacher might come to see that certain children can scarcely be expected to express reverence for God so long as quarreling parents are irreverent toward each other. A minister may find that a nervous and erratic seven-year-old is a victim of repressive handling by a neurotic father. By such a process as this teachers, parents and ministers will come to see the inevitable necessity that successful child guidance requires family guidance. And family guidance is up to the minister.

Seward Hiltner's book, *Pastoral Counseling,* stresses the author's belief that no minister need doubt that he can learn to counsel. Serving people requires individual and family guidance. The pastor-counselor will know his limits and stay within them. He will know when to refer mentally ill persons to psychiatric counselors, but as his people find him reliable he will be astounded by the dimensions of the area in which he can work as people face the fears and faithlessness that characterize the times.

*Simple and helpful is the manual, *Individual Parent-Teacher Conferences,* by Katherine E. D'Evelyn (Bureau of Publications, Teachers College, Columbia University).

Suggestions for a Specific Program

And now let me make certain detailed recommendations.

1. Hold a family worship service six or eight times a year. Give over the entire morning service to music, Scripture, prayer and story as nearly as possible within the range of understanding of the youngest children. Omit the usual adult sermon, use children's and youth choirs, weave into the worship service litanies and prayers developed by church school classes or by families in the home. Use young people to assist with the reading of Scripture and the leading of prayers. This plan will get parents to church who would never come were not their children bringing them. (The Congregational [Community] Church of Winnetka, Illinois, where Samuel Harkness is the minister, uses this plan effectively.)

2. Have a family dinner one night a month. Meet early, provide recreation suitable for young and old. Use original entertainment and, when possible, films, slides and drama suitable for the family.* Adjourn at a reasonable hour for the sake of the children's sleep.

3. Concentrate on a particular age-level, experimenting with a department of the church school for two or three years. During the fall of the first year have a week-night meeting of parents and teachers, not less than twice a month, as a combined staff. Thereafter confer at least once a month. Use the plan, "Christianity Begins at Home," by Muriel Streibert Curtis (available through the commission on marriage and the home of the Federal Council of Churches of Christ in America). Let families report on their experiences while following this plan in learning to worship and render service to the world of need. Numbers of churches are doing this.

4. Define, within the experimental department, the responsibilities and opportunities of the home and those of the church for teaching children religion. Make a thorough study of how attitudes develop in children and acquaint adults of all existing organizations in the church with the results. Bruno Lasker's book, *Race Attitudes in Children* (Holt, 1929), has been found valuable for parents and church school teachers.

Assembling Information

5. Organize the experimental department so that one teacher becomes a personnel officer to (1) observe the conduct of the children and get additional information from parents and schoolteachers; (2) make anecdotal records of individual children—what they say and how they adjust to their group; (3) note special contributions and promise of leadership; (4) advise the home and each pupil about his work in the church school; (5) pass on information to the minister about symptomatic behavior, thus using the child as an index to the family's need for conferences with the minister.

6. Lead the religious education committee or board of deacons in finding out through observation what the cur-

*See "Films on Family Living," *International Journal of Religious Education,* April 1949. This is a particularly valuable reference.

rent developments are in church and home education. The merits and demerits of the Union College character research project (see *A Greater Generation,* by Ernest M. Ligon [Macmillan, 1948]) and the curriculum for home and church developed by the Presbyterian Church in the U.S.A., will help to make local church leaders more confident that church-family education is most genuine when it arises through their own purposing and planning.

The Use of Conferences

7. Expand, in due time, the parent-teacher conference to include the entire church school. As experience is gained with monthly conferences a demand will often arise for weekly, short-term study groups to go more thoroughly into religion and child guidance than can be done in monthly gatherings. The principle should be rigidly followed that activities for the sake of activity have no place. They must only be sponsored by the church as the people demand them to meet their specific needs.

8. Adapt your present curriculum to church-family use. Church-family education requires no sudden importation of a lesson series wholly different from whatever series is in use. Almost any textual materials can be adapted to unify church school teachers and parents. Out of their regular planning conferences, to which are brought church school experiences and vivid accounts of family councils, family recreation, service and worship, there will presently emerge a living curriculum—a program vital and reliable. The object of church-family education is not to mechanize family life or to fasten it rigidly to a time-consuming program held in the church. Neither is it our purpose to cause parents and teachers to "gang up" on the child so that he finds himself an object for psychological conditioning. Rather, church-family education seeks to unify home life around the shared experiences of all the family's members, which are being lifted to a level of spiritual devotion and ethical living.

9. Keep your program of church-family education flexible, responsive to human needs, democratically agreed on. Operate with the conviction that the church exists to support the family. The family must not be exploited to boost church organization. *Church-family education is a relationship, not a scheme for putting over some particular program.* For this reason, original, creative, local development is essential for its establishment.

Why Bother with the Family?

By 1947 the rising divorce rate in America had climbed to about one divorce in every three marriages. In the marital relationship, individual desires and whims are replacing a sense of responsibility to the family. Our society is imperiled by family disintegration caused not alone by broken homes but also by loss of fellowship within homes where no divorce or desertion has occurred. The neurotic personalities which beset us attest to this loss of primary group solidarity.

Social workers, guidance experts, psychiatrists and personnel officers in many fields recognize that, as an isolate, a person cannot be helped. He *and his family* have to be dealt with. According to Dr. Ligon, 31 churches now cooperate with the Union College character research project, which means that parents undertake specific guidance tasks in the home and engage in systematic conferences in the church. (Some of these churches enroll children only as their parents attend the training conferences.) The Presbyterians report a gratifying reception of their new curriculum for home and church, inaugurated last fall. The Methodist magazine, the *Christian Home,* has enjoyed a remarkable increase in circulation (nearly 150,000 copies now) each year of its short existence. Other denominations are moving toward publication of similar curricular materials and magazines.

It is nothing less than the stabilizing of Western society that the Christian churches are called on to undertake, and are thus attempting. The enormous, the baffling complexity of that task needs no argument. Church-family education is one way, and I believe the most effective way, to go about it. When the families which are already within the reach of the church are transformed into genuine and intelligent Christian fellowships, we will begin to get somewhere in our profound desire to discharge our religious responsibility for the character of our civilization.

VERSE

Country Church in Ruins

THIS country church,
Erased by age,
Was a capital letter
On the page;
Genesis
Of civilization;
Book of Judges
For the nation.
Smyrna, Sardis,
Or Antioch,
It once was firm
As Plymouth Rock.

But now the wagons
Come no more,
And lizards slink
Across its floor.
Half-sister to
Its own graveyard,
It leans toward tombs
When winds blow hard.

And now its page
Reads: "Revelations."
Its word has ended
For the nations.

CECIL COBB WESLEY.

Prayer of a Mother with Sons

GOD, let the voices of sane men rise in glory
Above the bomb's outrageous oratory.
What profits in all the world are worth the price
Your children pay in war's grim sacrifice?

LUCIA TRENT.

Religion in Modern Drama

By Fred Eastman

SOME YEARS AGO Sara Allgood, beloved Irish actress of stage and screen, brought to this country an ancient playbill announcing a production of "Hamlet" as presented in Kilkenny in 1793. Here are extracts:

> On Saturday, May 4th, will be performed by command of several respectable people in the learned metropolis, for the benefit of Mr. Kearns, the tragedy of HAMLET, originally written and composed by the celebrated DAN HAYES of LIMERICK, and inserted in Shakespeare's works. HAMLET by Mr. Kearns, (being his first appearance in that character), who, between the acts, will perform several solos on the patent bag pipes, which play two tunes at the same time. OPHELIA by Mrs. Prior, who will introduce several familiar airs in character, particularly THE LASS OF RICHMOND HILL and WE'LL ALL BE HAPPY TOGETHER, from the Rev. Mr. Dibdin's ODDITIES. The parts of the KING and QUEEN, by direction of the Rev. Mr. O'Callagan, will be omitted, as too immoral for any stage. . . .
>
> To which will be added an interlude of sleight of hand tricks, by the celebrated surveyor, Mr. Hunt. The whole to conclude with a farce, MAHOMET THE IMPOSTER, Mahomet by Mr. Kearns.
>
> Tickets to be had of Mr. Kearns at the Sign of the Goat's Beard, in Castle Street. The value of the tickets to be taken (if required) in candles, butter, cheese, soap, etc., as Mr. Kearns wishes in every particular to accommodate the public.
>
> No person will be admitted into the boxes without shoes or stockings.*

This is but one example of the way religious people with the best of intentions have maltreated drama and dramatists in the past. Heaven forbid that we do it again as we consider here a few modern dramatists and the spiritual aspects of their work.

The Interaction of Religion and Drama

Historically, every known culture has produced some kind of drama. It has usually risen out of religious rites. But though cradled by religion, drama has frequently grown up to become its prodigal son. Its development, its rise and fall over a period of centuries, follows a curve that begins in some ceremony of worship, rises in the course of the years to an art that seeks to interpret life, gradually declines to amusement seeking escape from life, then descends to a "show business" conducted primarily for revenue, and ends in censorship and ban by church or state. Then comes a long period of suppression, followed by a rebirth in some new religious ceremony. Such at least was the five-century sequence of dramatic development in ancient Greece and again in medieval Europe.

Any student of drama in the various cultures soon discovers that the dramas reflect the spiritual and ethical content of the dominant religions of those cultures. Thus, representative dramas evolved in Buddhistic or Mohammedan environments bear the imprint of those religions, whereas Occidental dramas generally carry the impress of Christianity. But this is not to say that *every* drama created in a given culture reflects the influence of the dominant religion. Far from it! For in every culture there has always been at least one other religion quite antithetical to the dominant one. That other religion is some form of secularism—the worship of money or power or pleasure or the state. Many dramatists have reflected only this worldly and secular religion in their plays. But the more thoughtful ones, those who have probed deeply into the human soul, have inevitably come to grips with the great religious questions of life and have shown the influence of spiritual religion.

Soul-Probing in Modern Drama

Among the more thoughtful dramatists of the past sixty years, Henrik Ibsen was the first who broke open the souls of his characters to discover their inner struggles and to get at their motives. His "Emperor and Galilean," "Brand," "Ghosts" and "The Master Builder" penetrated to the depths of the human soul in its struggle for freedom from the tyrannies that cramp personal development. George Bernard Shaw carried these explorations of the spirit into the realm of political affairs. His "Androcles and the Lion" and "St. Joan" testify to his interest in Christian saints and their conflict with the social order. John Galsworthy in "Loyalties," with less humor but deep sincerity, portrayed the disastrous effects of racial and class conflicts, and in "Strife" the equally tragic results of the failure of extremists to compromise.

Eugene O'Neill has manifested expert craftsmanship in splitting open human personalities in a score of plays. What he saw in the riven souls of his earlier plays was rather circumscribed by his Freudianism. But in one play at least—"Days without End," a poignant treatment of adultery—he sought to bring the insights of the Christian religion to bear upon the problem of evil. Maxwell Anderson in "Winterset" dramatized the spiritual torment caused in half a dozen lives when legal justice miscarried. In "Valley Forge" he re-created the critical days when the faith of George Washington and his hard-bitten soldiers met its most severe test. Marc Connelly in "The Green Pastures" achieved the impossible by condensing into one hundred and fifty minutes of dramatic action the spiritual essence of the Old Testament as distilled through the imagination of the Negro race.

Paul Green, with his play "In Abraham's Bosom," presented the experience of the cross in the life of a Negro educator. Howard Kingsley in "The Patriots" portrayed Jefferson's innermost agonies as he fought almost alone some of the early battles of American democracy. Thornton Wilder with his poetic imagination brought the perspectives of eternity to the daily life of village people everywhere in his widely loved "Our Town." And now as these lines are written Arthur Miller's Critics'-Award and Pulitzer-prize play, "Death of a Salesman," is presenting with compelling power a timeless tragedy of a man brought to his downfall by the bankruptcy of his soul.

This list could easily be lengthened. But the plays cited

*Published by the *New York Times*, Nov. 12, 1939. Used by permission.

bear eloquent witness to the fact that many of our ablest modern playwrights regard themselves as interpreters of life and not as hucksters of escape from reality. It is worth noting that their interpretation is in terms of the abiding spiritual values nourished by religion.

The Dark Side of the Scene

Encouraging as it is to contemplate such plays, we would be Pollyannas indeed if we failed to look at the other side of the record. Probably less than half of the above plays succeeded at the box office. Moreover, the plays of the same period that expressed no religious insight would make a list many times as long.

But the factor that seems most sinister in current drama lies deeper. It is the confusion of mind that afflicts some of our most skillful playwrights. Although they have a highly developed skill as craftsmen in dramatic construction, they seem to have little or no faith in God or man or spiritual values.

Instead of multiplying examples, let us consider here but one, and that in some detail. We choose Tennessee Williams' latest play, "Summer and Smoke." Those who saw his "Glass Menagerie" and "A Streetcar Named Desire" looked forward to the maturing of his talent and power in his next work. They were not disappointed in that respect. "Summer and Smoke" has skill and power. It is played against a background which features two large symbols: a statue of the Angel of Eternity, and a huge medical chart of the human body with the skin removed and the muscles and viscera prominently in evidence. Mr. Williams dramatizes the perennial struggle between the soul and the body. The girl, Alma, a spiritually minded young woman, loves a young doctor—has loved him since they were children. But he is a profligate who drinks, gambles and chases women. Nevertheless she still loves him. However, he looks upon her as only another woman to be conquered.

A High Climax

She strives to make him realize that he has a soul. He will have none of such nonsense and points to the chart. That is what man really is: brain, belly and sex—nothing more. He tries to seduce her. She resists him. The conflict comes to a climax at the end of the second act. Here she denounces him and defends her virginity with an eloquent sincerity that makes one proud of womanhood. But the result is simply that he goes off to a roadhouse with a woman of convenient morals, while Alma returns forlornly to the unhappy home of her parents.

Up to this point Mr. Williams has written a powerful and poetic piece of literature dealing with the clash between spirit and flesh. It bears comparison with Milton's "Comus." But Milton closed his masque with an affirmation of faith that a free and virtuous spirit is more powerful than the flesh;

> Or, if Virtue feeble were,
> Heaven itself would stoop to her.

Mr. Williams reveals no such faith.

In his final act we see the doctor and Alma reversing themselves. The doctor, under the power of Alma's plea and the example of her stalwart virtue, has given up his dissolute ways, dedicated himself to his profession, and engaged himself to marry a sweet young girl. On the other hand Alma, lonely and sick during these months, has come to regret her chastity. She now goes to the doctor and tries to seduce him. He resists her, whereupon she wanders into the park, gets into conversation with a stranger—a traveling salesman—and as the curtain falls is going off with him for an assignation in a roadhouse. Her last act is to wave farewell to the Angel of Eternity, the symbol of the abiding values of the spirit.

Mr. Williams handles this whole denouement so skillfully that he stirs the emotions of the audience not only to intense sympathy with Alma but apparently to approval of her renunciation of her virtue and all the arguments by which she had defended it in the second act. What a contrast to Milton! And what a contrast in effect upon some impressionable girl!

Many will defend the solution of "Summer and Smoke" on the ground of realism. On that ground a host of modern atrocities has been defended, including the definition of man as "a disintegrating piece of protoplasm on its way to become manure." Others will deny that Mr. Williams' solution is realism. They will insist that it is a travesty on life and belies the spiritual power that Alma manifested in the second act. To these, Mr. Williams in his solution reveals only the poverty of his spiritual insight. The argument between these two points of view will probably continue as long as the play is presented, which may be a matter of decades.

Nothing to Say

Mr. Williams is by no means an exception. He is a top-bracket representative of those contemporary playwrights who have lost faith in God and man and in the spiritual forces that provided the dynamic for the greatest artistic and humanitarian achievements of the past. As a result they have nothing to say about human destiny or the meaning of life. The ten longest-run plays in New York as this is written are "Born Yesterday," "A Streetcar Named Desire," "Mister Roberts," "Where's Charley?," "Goodbye, My Fancy," "Lend an Ear," "Kiss Me, Kate," "Death of a Salesman," "Detective Story" and "South Pacific." Mainly pleasant plays, yes. But one would never know from these ten that the Atomic Age has begun or that humanity's existence on this planet is more precarious today than it has ever been. Pleasant as they are, most of these plays are of the escape-from-life variety, living witnesses to the theater's flight from reality.

We all want to escape from the worry and drudgery of the daily grind. But we do well to remember that we never escape *from* something without escaping *to* something. We can escape to the high realms of imagination and beauty, or to the lower realms of sensuality and banality. Too many of our playwrights have chosen a lower road, and too many of us, the public, have encouraged them with our patronage. Repeating Shakespeare's phrase, "The play's the thing," we have forgotten that Shakespeare put neither period nor comma after that phrase. The full sentence reads, "The play's the thing wherein I'll catch the conscience of the king." The great plays, the plays we need most today, are plays that, while they entertain us, will catch our consciences and interpret our troubled world for us in terms of spirit and faith.

How to Improve the Comics

By Alton M. Motter

WHAT CAN WE DO about the comics? Burning, censorship, legislation have all been tried in over fifty American cities within the past year. Religious and educational leaders are concerned about the problems growing out of the excessive reading of comics. Richard Barbour, director of guidance for the public schools of San Diego, California, tells us that of the 730 million books printed in America last year, about 720 million were comic books. The titles cover the alphabet from *Ace* to *Zoot*. Large newsstands carry as many as 600 varieties. Not a week passes but that our newspapers report juvenile crimes the seed ideas for which are credited to the comics.

Starting as humorous cartoon strips, the "comics" are no longer comic. In fact, they are anything but funny. Take the unfunny crime comics, for example. For years, police and civic associations have been promoting the idea that the policeman is the children's friend and deserves their respect. But that is all wasted on comic-book readers, most of whom are between the ages of nine and fourteen. They see hundreds of pictures in which brave, colorful gangsters shoot, stab or strangle policemen. For example, in the "Wanted" series with its Black Hand gangs, the gangsters beat up a mild little storekeeper and then push him through a plate-glass window. An officer shoots a member of the gang, whereupon they vote solemnly to kill the "copper." Then we see the officer helping a woman with a baby carriage across the street, signaling the traffic ahead. A green sedan sneaks up beside them. Shots stream out and the policeman falls dead. The gangsters escape.

Even the gentler sex joins this comic-book crime wave. "Try this in ya belly, ya louse," says the young woman in "Crimes of Women" as she shoots the uniformed policeman in his midsection. Scantily dressed, thighs and breasts exposed, she is leading three similarly clad gun girls. Thus the crime and killing scenes go on and on. Pages could also be written about the comic books' mistreatment of sex, their vulgarity and profanity, their misrepresentation of home life and of minority groups. The ethical code of the Christian religion seems to be unknown to the publishers, authors and artists of this miasmic effluvium.

I

What can be done about it? The city of St. Paul decided that something could be done and set out to do it. Under the leadership of a member of the city council who owns and operates a drugstore, a citizens' committee of 22 members was formed. On it were representatives of the council of churches, the parent-teacher association, the public and parochial schools, the Legion of Decency, the community chest's "leisure time council" which includes the character-building agencies of the city, the council of human relations and local comic-book distributors. The committee was also fortunate in having on its roster Harold D. Eastman, head of the sociology department of Macalester College, whose students had just completed a year's special study in the field.

Following several committee sessions, it was decided to wage an intensive campaign to educate parents, students, teachers, church leaders and magazine dealers to select desirable comics only.

II

But what are desirable comics? By what standards were they to be selected? This was the assignment given a special committee, headed by Professor Eastman, in which this writer was included. The following standards of evaluation were adopted: Comic books should be selected which:

1. Portray home life based on a stable and permanent marriage bond where all members through normal give-and-take relationships develop as useful members of society.
2. Foster wholesome respect for the human body and sex relationships in words, gestures, deeds and dress.
3. Use acceptable language free from profanity and vulgarity.
4. Show respect for religious, racial and national groups.
5. Avoid the presentation of gruesome scenes.
6. Portray violations of law as being dealt with according to proper legal procedures.
7. Present the law and the police and other representatives of the law with proper respect.
8. Do not excuse or make attractive or heroic the criminal or his deeds, and do not present the details, methods or techniques of crime.
9. Portray characters who, if imitated as heroes of youth, would contribute to the general welfare of our society and to wholesome personality development.
10. Emphasize the principles of our democracy as set forth in the Declaration of Independence and the Constitution of the United States.
11. Show respect for the moral laws of God.
12. Advertise products which, if bought and used by youth, would contribute to their general welfare.

III

The next task was to apply these standards to the voluminous comic-book production line. A special committee of 50 high school students, representing every high school in the city, aided enthusiastically in this part of the study. After examining nearly 400 publications, they made a list of 136 "best buys" which, in their majority opinion, met the above standards.

The public relations job of the general committee was now ahead. A speakers' bureau consisting of high school and college students was established who spoke at every conceivable kind of public meeting, from formal church services to parent-teacher association meetings. Posters and slides were made to show the comics' worse violations. The list of "best buys" in comics and the evaluation standards were widely distributed to community leaders in

churches, schools and civic organizations and to dealers. Press and radio gave full cooperation. One session of the student committee in action was televised. The city became "comic-conscious."

What are the results? It is too soon to tell, but there are signs which indicate that the efforts have not been in vain. A number of dealers have told their distributors, "Don't bother to bring us the comics not on the 'recommended' list. If you do, we will simply send them back with our next returns." One drugstore owner said, "I've been looking for a list like this for a long time. Like other dealers, I knew there was a lot of junk among the comics but a businessman doesn't have the time to separate the wheat from the chaff." Parents and parents' groups also have expressed deep appreciation.

Community leaders in St. Paul believe that the comic-book publishers, like the motion picture producers before them, will improve their product when their sales begin to decrease. The St. Paul movement aims to decrease the sales of the kind of comics recently described by John Mason Brown as the "literary marijuana" of our day. If every community in America organizes its citizens in some similar way, it will not be long until there is a noticeable improvement in the contents of the comics.

BOOKS

Chronicles of the Spirit

THE PROPHETIC FAITH. *By Martin Buber. Macmillan, $3.75.*

WE ARE prepared for much of the contents of this volume by an earlier work of the author who is professor of religious philosophy at the Hebrew University of Jerusalem. That book, *I and Thou,* has had a remarkable influence upon modern thought in religion.

The "breaking through" of the Presence in history, the dialogic character of the divine-human relation, and a reciprocal fellowship, possible only as God becomes a person and man achieves personality, have before been emphasized by Dr. Buber. Now they are set in the framework of the Old Testament so that we may discern what he calls "the inner coherence of the history of Israel's faith."

However, this is no conventional exposition of the biblical books. *The Prophetic Faith* begins with the Song of Deborah and proceeds through Joshua's Shechem assembly, Mount Sinai and the covenant relation with Israel, to the writing prophets, Job and Psalm 73.

There is obviously an effort to avoid any dependence on the letter of Scripture. The author expresses an aim to attain a stage which no criticism can shake, and asserts that the dates of a great part of the events, and the details of Israel's situation in the Egyptian age, are beyond our ken.

Like Thomas Carlyle in *Sartor Resartus,* the author would distinguish between word-screens, "Hebrew old clothes," and the eternal verities that burst through language and escape. He would seem to say that ours is the more valuable task of peering through legend, tradition and "crass anthropomorphisms" to discern YHVH's *ruah* government of the world. Indeed, indirectly, through his commendation of Jeremiah as one who taught that God does not attach decisive importance to "religion," and his condemnation of Job's friends in "allowing religion to occupy the place of the living God," the author seems to concur with Prof. John Macmurray's dictum that "if anyone has *a* religion, he is not religious."

Of pivotal significance is the Tetragrammaton in Exodus 3:14, which is translated, "I will be present as ever I will be present." In the aim to expand the name YHVH beyond any particular way of revelation, and to claim that "the deity is in essence no other than the primitive deity," Prof. Buber has to break completely with accepted views of the composite nature of the Pentateuch. There is no evidence, he insists, that the people had not known the ineffable name from the beginning.

He essays a new classification in three fundamental types: (1) the court prophets, interested in the antecedents of the kingdom of David and Solomon; (2) free prophets concerned with men under the rule of God's spirit; and (3) the priestly type devoted to holy institutions and customs.

Again, the whole controversy about polytheism and monotheism seems "an unreal business" to the author. Rather is he intent on proving that the God-concept of the Hebrews was that of a people who reached the stage of passionate exclusiveness, and who recognized their God as solitary, exclusive and jealous.

While some of the results of biblical criticism are assumed throughout this work, many of his textual judgments show a singular independence. For instance, the dual nature of the narrative in Samuel is denied, and many passages, such as the codicil of Amos 9:11-15, Isaiah 19:23-25, Micah 6:6, and chapters 46-51 of Jeremiah are ascribed to those prophets although deemed later insertions by most Old Testament scholars. This will provoke discussion, if not dissent. Indeed, one has an uneasy feeling that, in the noble desire to mediate between what is called the "supra-historical" (p. 45), "supra-logical" (p. 196) world of reality and the language of history, which is said to be the only medium of God's speech (p. 177), this Hebrew scholar is lured at times into subjective criticism. Such expressions as "no people would invent," "Abraham's speech sounds more ancient," and "it has the ring of a genuine Samuel saying," are rather too frequent.

Paradoxes do not disturb Dr. Buber, who declares that "everything is founded on paradox." Yet surely we must allow that, while paradox may be the avenue of insight, it may also be an asylum of ignorance. For those who believe that Jesus must be included in "YHVH's *ruah* government," it will not be easy to accept the Song of Deborah as "born of religion," or the story of God's attempt to kill uncircumcised Moses as "the essential stuff of early biblical piety."

When all this is said, however, in this volume we are put under debt to a great scholar seeking to disentangle that which matters most from that which matters least. Here revelation is purged of celestial fortune-telling; the eternal is discovered in the sheath of the temporal; and "man's God" is outgrown in a closer approximation toward "God's God in the mind of man." Surely, even in any disagreements, this makes for an ultimate agreement.

W. P. LEMON.

Books in Brief

THE COMMONWEAL READER. *Edited by Edward S. Skillin. Harper, $3.50. Commonweal* is a Roman Catholic weekly edited by laymen. This latter fact does not make it any the less Catholic in the treatment of religious topics and the interests and concerns of the church, but it does make a great difference in its general tone and in the variety of its contents. Its editorials and contributions cover a wide cultural field—essays on current social topics, literature and art, short stories and distinguished verse. No periodical in the country maintains a higher literary standard. The present volume is an anthology of materials selected from the issues during the 25 years of the paper's existence, 1924-49. Felicitations and admiration to *Commonweal* on the completion of its first quarter-century.

MORE ABOUT JANE AUSTEN. *By Sheila Kaye-Smith and G. B. Stern. Harper, $3.50.* The unfortunate people who don't like Jane Austen will probably not be helped even by this book. G. B. Stern tries it in the first chapter, but admits that their case

is practically hopeless. The other kind of people, however, will find her comments on the Bennetts, the Dashwoods, the Bertrams and the rest of the Austen folk almost as much a delight as the novels themselves. Particularly pleasing is her account of what happened to the heroines "seven years after" the end of the novels. Here she exhibits a sense of humor as sly as Jane's own. Miss Kaye-Smith's contributions are perhaps more interesting in content than deft in style, and the book's last chapter, in which she has Jane materialize as one of her novels is acted over the radio, doesn't quite come off. It is a measure both of Jane Austen's excellence and of these writers' insight that, after collaborating on *Talking of Jane Austen* six years ago, they were able to fill another book with fresh and discerning remarks on the same subject.

SEARCHLIGHT ON PEACE PLANS: CHOOSE YOUR ROAD TO WORLD GOVERNMENT. *By Edith Wynner and Georgia Lloyd. New and enlarged edition. Dutton, $7.50.* The idea of a politically united world is very old. Rome, both imperial and papal, cherished such an ambition, though with some geographical limitations imposed by the difficulties of travel and communication. With the breakup of medieval unity (such as it was), the rise of nations and the enlargement of the known world, the problem took other forms. This impressive volume summarizes the data concerning scores of projects, beginning with that of Pierre Dubois, who wanted to put all power in the hands of one secular dictator and the pope, and that of Dante, who proposed to revive the Roman empire. But the dozens of projects, for the most part purely theoretical, before the beginning of the 19th century are covered in about 25 of the volume's 600 pages. (Henry IV's "Grand Design" is not mentioned.) Many practical plans for cooperation among nations in limited groups are listed and summarized. The fullest treatment, naturally, is given to the League of Nations and U.N. The book is convenient for reference.

THREE MYSTICS: EL GRECO, ST. JOHN OF THE CROSS, ST. TERESA OF AVILA. *Edited by Father Bruno de J. M. Sheed & Ward, $7.50.* Spanish mysticism was at its best in the latter half of the 16th century. Teresa and John of the Cross are usually cited as its finest representatives. The Cretan-born painter, Theotokopoulos, known as El Greco, is a worthy third in their company, though his way was different from theirs. This period of the Counter-Reformation was—as M. Mâle says in his new history of religious art—a time of renewed Catholic emphasis upon the cult of the saints. This included the rise of new saints and the demand for fresh artistic representations of the old ones. Teresa and John contributed new forms of saintliness. El Greco painted many of the earlier saints but not, it seems, either of these slightly older contemporaries. He was one of the greatest painters of all time, a man of extraordinary imagination and originality. Whether

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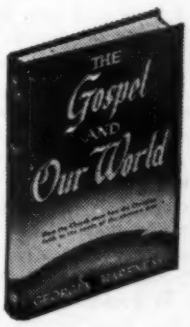

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he can be called a mystic depends upon how loosely one uses the term. Certainly he was no saint if that means indifference to material and financial matters. He came to Spain at 36 because he heard that Philip II was giving profitable commissions to painters, and the first record of him in Spain concerns a lawsuit about payment for an altar piece for the cathedral in Toledo. (Whatever they paid him, it was worth more.) Comment on Teresa and John is unnecessary, and nothing that I would say about them would be edifying. This book is both edifying and beautiful. It contains Roman Catholic essays upon the lives and services of the three persons named in the title, brief extracts from their writings, and excellent large reproductions of about 35 of El Greco's paintings and of almost as many works of religious art by other Spanish artists. W.E.G.

CORRESPONDENCE

Dwarfs and Giants

SIR: I have read with interest in your issue of Sept. 7 the review of Willard L. Sperry's *Jesus Then and Now* by Amos N. Wilder, who was in my seminar 20 years ago. The predominance of types of scholarship, as of types of literature and art, has something like a biological life span; a new generation often feels a compulsion, which cannot and should not be resisted, to seek a new point of view.

Bultmann has more originality than Sanday had; Sanday would have been among the first to recognize and welcome this. Nevertheless, three considerations have to be kept in mind. First, the more original any approach to a religious problem is, the more exaggerated it will usually be. Second, what I have found to learn in Bultmann—and I have found not a little—is no more a product of neo-orthodoxy than it is of his political and economic convictions, whatever they may be. Third, Harnack's criticisms of Barth should be met by argument and not by assertion.

It may be well to recall an old quotation: "We are like dwarfs, sitting on the shoulders of giants, in order that we may see things more numerous and more distant than they could see, not, certainly, by reason of the sharpness of our own vision or the tallness of our bodies, but because we are lifted and raised on high by the greatness of giants."

ARTHUR DARBY NOCK.

Cambridge, Mass.

Church Television

SIR: I am sure you do not wish to prolong unduly the discussion regarding religious television. However, following Dr. Carothers' recent article, I think a closing comment would be in order.

It is difficult to see that industry-supported programs would be so undesirable. The closest parallel is in the publishing field. Religious books lose none of their value because they are published by secular houses, such as Harper or Macmillan. Daily syndicated articles on religious themes by Joseph Fort Newton appear in secular newspapers, and important discussions of religious themes by Harry Emerson Fosdick, Reinhold Niebuhr, Henry Van Dusen and others appear in our secular magazines, with wide acceptance and effect. These are solicited and paid for by the publishers and editors because of the interest of the public in the subject of religion. Is it too much to expect the broadcasting industry to recognize a similar area of interest and responsibility?

As a matter of fact, the most effective religious television work in the country today is being done by Bernard Clausen of the Euclid Avenue Baptist Church of Cleveland. He is employed by the station and may later devote his full time to it. The fact that he is paid by the station as a member of the staff for his services in no way decreases the authenticity of his programs from the standpoint of their Christian message and impact.

There is certainly no essential conflict between church-supported and industry-supported religious programs, and the two need to work together on the problem. Indeed, a specialized television ministry, as Dr. Carothers advocates, would be very desirable in many ways, but it would be futile unless the industry itself shows much more active interest and willingness to cooperate than is the case thus far, or has been the case in radio. Moreover, the difficulty in raising the funds necessary is a major obstacle. In our church federation of Greater Chicago, with an annual budget of $140,000, the allocation to the department of radio and television is negligible, with little hope of improvement in spite of our best intentions and efforts. Most church federations, even in our larger cities, are so busy making ends meet with their present responsibilities, that an additional budget of $10,000 to $20,000 a year for television is completely out of the question, however desirable it may seem.

CHARLES M. CROWE,
Chairman.

Dept. of Radio and Television,
Federation of Churches,
Chicago, Ill.

Japan Follows Our Example

SIR: In "Paganism Unshaken in Japan," the author writes like a salesman speaking to salesmen. What right have Christians to go all over the world and try to change—by great sales campaigns if necessary—the way of life of other peoples? Is that the command which Jesus gave? Or did he tell his disciples to go out and preach the gospel but not to try to force others to accept it? Did Jesus tell his disciples that "Christian customs should be introduced in a thoroughly Christian form"? Christians have every right to tell others of their beliefs and recommend that way of life, but "Christian customs and forms" are something which should be left for others to accept or reject. Much of that acceptance or rejection will be based on the *example* of Christian lives and not so much on what a Christian sales campaign says.

Do Christians preach that murder and war are wrong? Have Christians then followed Jesus and refused to murder, especially by means of mass destruction? The Japanese Buddhists have gone to war too. But if we feel that they are wrong, we should also repent ourselves for our own failure and cease being so self-righteous in trying to tell others that Christianity is best for them. The Japanese learned well the lessons of the Christian Western world. They never heard the preaching. They watched and followed the example of war and violence. Can Christians now show by example that they can live in peace and love with their enemies, as Jesus tells them? It is this example which will count to all people in the world. Love your enemies; overcome evil with good. In this way, perhaps, Christians can make some lasting impression upon those people in the East who have wondered about the schizophrenia of Christians in the Western world. ERNEST KURKJIAN.

Philadelphia, Pa.

Promise of What?

SIR: Should we be surprised that paganism is unshaken in Japan? Are the Japanese to believe that the One True Religion arrived along with the devastating fire bombs, atomic bombs and military occupation? I sympathize with Mr. Hessel's concern over the pagan religions but I am more concerned over the quality of Christianity itself. One very strong impression I get from the article is that the defeat of Japan and the victory of the Allies should have presaged an accompanying defeat of paganism and victory for Christianity. In other words, the cross follows the sword and, presumably, the religion of the conqueror becomes the religion of the conquered. All I can say is that if I were an intelligent Japanese, perhaps I would suspect Buddhism and Shintoism, but I would surely suspect and reject a religion offered to me by a people who had only so recently cruelly devastated my land and people.

I don't believe we Christians have as much to offer to non-Christians as we would like to think. Mr. Hessel says: "Theologically speaking, Japanese Buddhism can

satisfy any demand for any type of doctrine, pantheistic, theistic, redemptive, philosophic or magical." So can Christianity. Further, Christianity has always accommodated itself to the demands of the times, particularly the demands of the state. Thus a Christian may believe in war or peace, obliteration bombing or nonviolence, love or vengeance, forgiveness or retribution.

One may be a Christian (or anything else!) and bomb women and children, engage in virtually any undertaking so long as it furthers the welfare of his particular state. To be sure we do seem to draw the line at bingo, drinking, lotteries, and occasionally at racial discrimination.

Finally, Mr. Hessel declares that "Christianity should not forget that it alone has the divine promise"! Promise of what? Of release from atomic warfare and dollar diplomacy or just release from paganism?

I realize that pacifism is a dead issue among the more popular theologians today but I am forced to conclude with Charles Iglehart that "modern Christian missions cannot survive in a world of wars because the Christian church itself, both the older and the younger churches, will be among its victims. Let the church turn its back on war and it will be freed to undertake its true ministry, the ministry of reconciliation in a distraught world." If it does not reject war and all its accompanying horrors, does it really make much difference whether the Japanese remain Buddhists and Shintoists or become Christians?

JOHN E. BATES.

Middletown Baptist Church,
Middletown, N. J.

Protestant or Christian?

SIR: Your editorial "Pooh! Pooh!" (Sept. 21) is the best treatment I have seen of the two articles in the *American Mercury* for September, "Protestant Concern over Catholicism" by W. Russell Bowie, and "The Catholic Position—A Reply" by John Courtney Murray, S.J. I think it is foolish to conclude, however, that Fr. Murray is totally wrong. On paper the negative protest of Protestantism is that Roman Catholicism is half pagan and politically dangerous, while the positive protest is that Christianity is essentially true. In practice, Protestants are members of churches rather than devotees of Protestantism as a religion, and the churches are competitors, each often feeding on dissatisfaction in the ranks of the others. Intelligent Protestants who go to church regularly are often advocates of religion in general rather than of Christianity in particular. At any rate, it is far more thinkable to convert people to Christianity than to Protestantism. In American life in general Protestantism has lost influence in spite of its gain in church membership.

Possibly a Shavian observer from Mars would say that Dr. Bowie and Fr. Murray have told the truth about each other quite well. One is forced to two conclusions, however. One is that Protestantism is unquestionably in need of improvement. The other is that it cannot be improved simply by the deluge of criticism of Catholicism which is an outstanding feature of the Protestant literature of our time.

J. M. MALLOCH,
Dean.

St. James' Episcopal Cathedral,
Fresno, Calif.

Less to be Sorry For Later

SIR: I take issue with the proposal of your correspondent Herbert M. Going (Sept. 28) that you refrain for a year from mentioning the Roman Catholic Church. His own Methodist Church would not take his advice. If you should cease for a whole year to point out the machinations of the Roman Catholic Church and its hierarchy, you would be doing just what the hierarchy very likely wants you to do. Of course we all know you won't stop giving us news and comment on the subject.

All such news and comment should, needless to say, be strictly "on the up-and-up" if it is to do its intended work, namely, to enlighten members of the Roman church as well as Protestants. Their only opportunity for learning the truth is from such journals as yours. The newspapers will not publish it.

And if you can keep up the spirit and tone in which you have commented in the past it will leave Protestantism with less to be sorry for when the time comes that Roman Catholics in large numbers turn to others with the question, "What shall we do to be saved?"

Verona, Mo. MYRON C. SETTLE.

No Censorship

SIR: I am deeply disturbed by two news items appearing in your issue for Sept. 7: (1) that *Quick* reports that all speeches by members of President Truman's cabinet must now be submitted to experts on Catholic doctrine for approval before they can be delivered, and (2) that there is a rumor of "a somewhat similar arrangement now in effect in the editorial offices of the *Encyclopedia Britannica*."

These two items of news give added confirmation to the assertion of Walter Russell Bowie in his recent *American Mercury* debate with Fr. J. C. Murray on Protestantism and Catholicism; namely, that the Roman Catholic Church has attempted "to set up a censorship that reaches into the whole field of our public life."

Such censorship is an outrage against the truth that makes men free. Every lover of religious and political freedom should arise in quick and vigorous protest. I am writing letters of protest to President Truman and to the editors of the *Encyclopedia Britannica*. I own the two latest editions, and had expected to buy the next, but what free man wants a censored edition?

Thanks for keeping us informed on significant facts that bear upon our freedom.

ROY W. THOMAS.

Pilgrim Congregational Church,
Denver, Colo.

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NEWS of the CHRISTIAN WORLD

Brethren Sponsor German Students

Welcome 47 Teen-Age Youth Who Will Spend Year in U. S. Farm Homes—Plan Evangelism Drive

NEW YORK, Sept. 28.—Under sponsorship of the Brethren Service Commission and AMG's cultural affairs branch, 47 teen-age Germans arrived Sunday on the army transport Henry Gibbons to spend a year living in American farm homes. They will be guests of families located for the most part in Ohio, Michigan and Indiana, and will go to high school, learn about American farming methods, observe 4-H clubs in action and share in vacation farm tasks. The sponsoring families will provide their clothing and contribute to the overall cost of the project. Ocean transportation is being paid by the U.S. government. The Brethren commission assumes responsibility for reception, orientation and field supervision. W. Harold Row, secretary of the commission, who welcomed the newcomers, says: "The unique feature of [this] project is that it is a cooperative one between the family, the church and the school. It impresses us as a concrete way to further peace and understanding between America and postwar Germany."

Plan New York Phase of U.E.A. Program

On Tuesday 500 ministers and lay leaders of the New York area attended a convocation at Hanson Place Central Methodist Church, Brooklyn, to plan the city's mobilization for the 15-month effort of United Evangelistic Advance to evangelize America. Both denominational and interdenominational programs were discussed at the gathering, which was sponsored by the Protestant council of New York city. The ministers and laymen heard from E. G. Homrighausen of Princeton, chairman of the national committee directing the crusade; Bishop Stephen Neill, secretary of the World Council of Churches and director of its evangelistic program; and Allen Claxton, president of the Protestant council's Manhattan division.

'Blanket Assurances' Make Room for More D.P.'s

Under the newly inaugurated "blanket assurance" plan, whereby denominations or church councils may guarantee future resettlement of a specific number of displaced persons families, 19,085 assurances have been added to the 7,194 individual assurances previously received from Protestant and Orthodox individuals and groups. In announcing the new totals, Charles S. Sowder, associate director of Church World Service's displaced persons department, explains that job and home assurances to support the blanket guarantees will be available by June 1, 1950, when Public Law 774 on the admission of D.P.'s expires. The grand total of 26,279 assurances means that around 60,000 persons will have been resettled by that time, since each assurance covers an average of slightly more than two individuals.

Lutherans Evolve Plan for 'Unsettleable' D.P.'s

The Lutheran World Federation has devised a plan to care for some 300 aged and infirm displaced persons who are ineligible for resettlement. A home for these persons will be established near Berchtesgaden, Germany, in a group of seven brick buildings, one of which the federation has been using for a D.P. study center. When the home is ready for occupation, it will become the responsibility of the Bavarian Inner Mission and will be the first D.P. project to be supported by the German economy. Occupants, all Baltic Lutherans now scattered in D.P. camps throughout Germany, will be chosen on the basis of age and need. Only persons who have no relatives with them in the camps are eligible. It is hoped that similar provision can later be made for chronically ill persons and for invalids.

Hail Success of Japanese in University Campaign

Commenting on the Japanese people's exceeding their goal of 150 million yen for the International Christian University [see The Christian Century for Sept. 7], Ralph E. Diffendorfer, president of the Japan International Christian University Foundation, points out that the amount contributed, 2 million over the goal, is the largest sum ever raised in Japan for other than a government-backed project. Hisato Ichimada, governor of the Bank of Japan who served as campaign chairman, writes that "never before in this country has a fund-raising campaign been launched among the people of all fields on a nationwide scale for the establishment of a university." The emperor and empress made separate gifts of 100,000 and 50,000 yen. It is said that this is the first time the royal family has contributed to a Christian education project.

And So Forth

At the New Jersey Methodist conference's recent 113th annual session, the board of conference claimants reported that the pension rate for retired ministers will be raised from $26 to $30 annually for each year of active service.

Charles D. Trexler, Jr., on Sunday was installed as pastor of the Lutheran Church of the Good Shepherd, Roosevelt, L. I.

Pres. Dwight D. Eisenhower of Columbia University, speaking at the dedication of the new $275,000 boys' annex to the Harlem branch of the Y.M.C.A., declared that no people in history "have come so far on the road to understanding, citizenship and culture in 85 years as has the Negro race."

At its fall meeting here this week the Presbyterian, U.S.A., Board of National Missions approved a 1950 budget of $5,100,000 for maintenance of its more than 4,000 projects in Alaska, the West Indies and in all the 48 states. Howard V. Yergin, executive of the New York synod, was named secretary of the newly created office of field work; he will be responsible for contacts with the field staff and with synods and presbyteries in relation to their mission work.

J. HENRY CARPENTER.

Swedish Church Surveys Missions

Observes 75th Anniversary of Its First Project—Finnish Lutherans' Membership Stable

ROSKILDE, DENMARK, Sept. 21.—The Church of Sweden (Lutheran) has been celebrating the 75th anniversary of its adoption of a foreign missions program, which now operates under an annual budget of 3 million crowns. Swedish mission work goes back to 1835, when the Swedish Missionary Society was founded and began its work in south India, but it was a private undertaking until the Church of Sweden took it over in 1874. The state church's first mission field was in South Africa, where work was begun in 1876. In the Union of South Africa the church now has 13 main stations and 72 "pulpits"—smaller congregations which have no resident missionary but are occasionally visited by missionaries who come to preach. Connected with the work in South Africa are 20,000 Christians, 47 Swedish missionaries and 14 Zulu preachers.

Adopt Orphan Missions

In Southern Rhodesia, where the church has been at work since 1903, there are now 6 main stations, 51 missionaries and 5,000 church members. In Tanganyika, the Swedish mission dates from 1941, when the church answered a request to "adopt" the mission field which had been operated for years by the Bethel Mission of Germany and which was left leaderless when the German missionaries were interned at the outbreak of the war. There are 23,000 Christians connected with this important work. In south India the Church of Sweden has been cooperating with Germans of the Leipzig Mission in ministering to 45,000. Fifty-five Swedish missionaries are at work there. The war in China has put an end to the work which 5 Swedish missionaries were carrying on at Hunan.

Church of Finland Flourishes Under Voluntary System

In 1923, when many people in Finland were becoming estranged from the church, a so-called "religious freedom" law was passed giving all citizens the right to leave the Church of Finland (Lutheran) without entering another Christian society. There was no little excitement within the state church, for it was expected that many people would withdraw from membership. Now, a quarter of a century later, many people are asking what the consequences of the law have been and whether the state church has lost its hold on the population. Some recently released statistics give the answer. In 1920 the total population of Finland was 3,364,807. Lutheran Church membership was 3,299,630, that of other Christian churches, 8,636, while the unchurched total was given as 860. In 1945 the total population was 3,993,438; Lutheran Church membership, 3,832,941;

of other Christian churches, 70,533; the unchurched total, 75,027. Thus, in spite of there being complete religious freedom in Finland, membership in the established church has declined less than 2 per cent during the time the religious freedom law has been in operation.

Ecumenical Student Conference Held in Denmark

The Danish ecumenical committee sponsored a conference of students and theological professors this summer at one of the country's beauty spots. As in former years, it sent invitations to people in different churches in the European countries. Guests came from Holland, France, Germany, Switzerland, Finland, Sweden, Norway and Czechoslovakia. "Brother-Neighbor" was the theme, for the discussion of which students were divided into groups. Each day began with a worship service, and the conference ended with a service of communion. A number of excursions were arranged. On one, the visitors were given an opportunity to study the Church of Denmark's congregational life and its charitable agencies in operation.

Church Has Place on Radio Schedule

The Danish broadcasting system, which is controlled by the state, offers considerable opportunity for the churches to make use of its facilities. Two Lutheran services are broadcast each Sunday, one in the morning and the other in the afternoon. A number of broadcasts of particular interest to churchmen are being planned for the coming winter—lectures on foreign missions, discussions among leaders of the Christian youth movements and programs on the history and architecture of Europe's famous cathedrals.

And So Forth

Twenty-seven Lutheran bishops attended the Scandinavian bishops' meeting held recently in Abo, Finland.

Thousands attended the recent meeting in Copenhagen of the Scandinavian Inner Mission, the "revival wing" of the Lutheran Church.

In Kangamiut, Greenland, whose 350 inhabitants are dependent for their livelihood on codfishing, the century-old stone church became too small and has been replaced by a new one of wood, said to be very beautiful. On the dedication day, many visitors were present, and the audience numbered 600.

K. E. Jordt Jörgensen.

Catholic Population of Netherlands Increases

On the basis of the 1947 Netherlands census, the Catholic population of that country now totals 38.5 per cent of its inhabitants, an increase of 2.08 per cent since 1930. The Netherlands Reformed Church, on the other hand, suffered a 3.47 per cent decrease in membership during the 1930-47 period. It now numbers 31.03 per cent of the population. Other Protestant churches account for 11.05 per cent of the population, a decrease of about 1 per cent since 1930. The number of inhabitants not affiliated with any church increased during the period from 14.43 to 17.04 per cent. Only 14,369 Jews remained in 1947 out of a 1930 Jewish population of 111,917.

Released Time to Stay in Virginia

State Church Council Will Sponsor Plan as Heretofore—Denies Psychiatry Is Opposed by Catholics

Richmond, Va., Sept. 26.—Despite the Supreme Court ruling against the use of the public school system for religious instruction, the Virginia council of churches plans to continue its released time program through the current school year as heretofore. Children who bring signed requests from their parents may be released during school hours to attend nonsectarian religious classes taught by teachers supplied by the council. The council favors giving the instruction in churches, but in Arlington county, where the plan was inaugurated 20 years ago, schools will be used because the patrons think it better to transport one teacher to a schoolhouse than to move all the children to a church. The council is interested in experimenting with after-school instruction, but feels that after school is as poor a time to teach religion as it is to teach geography or history.

Denies Roman Catholic Church Opposes Psychiatry

In a recent address to Richmond's First Friday club, Dr. Frank J. Curran declared that the Roman Catholic Church is not opposed to psychiatry and psychoanalysis. "Some writers have stated that psychoanalysis is a substitute for the confession in the Catholic Church," he said. "This is not the case. Confession cannot be a substitute for psychiatric treatment. . . . The penitent goes to confession as to a tribunal to get judgment, absolution and grace. His problems are considered solely from the moral aspect. The psychiatrist is not concerned primarily with the moral aspect, but he is and must be concerned about the harmony which must exist between the patient's thoughts and behavior and his moral and ethical standards. Because of unfortunate newspaper publicity a few years ago, many people believed that psychiatry and psychoanalysis were antireligious and that the Catholic Church was opposed to them. Some Catholics are, however, opposed to the teachings of certain psychiatrists and psychoanalysts because they believe these men are teaching a doctrine contrary to their faith."

J.W.V. Convention Upholds Veterans' Peekskill Action

At its recent convention here Jewish War Veterans approved "without reservation" the interference of veterans at the Paul Robeson concerts this month in Peekskill, N. Y. "We oppose mob violence by any group or groups and do not condone that type of activity regardless of the organization taking part and irrespective of its target," said the resolution on the subject. "But in our judgment the units of the major veterans' organizations which participated in the Peekskill incident were acting in accordance with the best interests of the American community in expressing their opposition to one who has publicly repudiated the ideals for which our comrades fought and died." The con-

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vention heard Joseph F. Barr, associate solicitor of the Veterans Administration, assert that the veterans who participated in the Robeson incident "were doing only what all decent Americans should do—defend liberty."

Petition Asks Equal School Opportunities

Constance Carter, 17-year-old pupil at the Hoffman-Boston Negro high school in Arlington, has petitioned the federal court to order that she be given opportunities equal to those offered at the Arlington high school for white pupils, or be admitted to that school. William Early, superintendent of Arlington county schools and defendant in the case, told the court that Virginia law requires that Negroes and whites be segregated in the schools. Charles Walsh, assistant superintendent, said that educational opportunities in the Arlington schools are virtually the same for Negroes and whites. Stephen Sydnor, principal of the Negro high school, testified that his school now offers all the courses Miss Carter declares she could not take two years ago—Spanish, civics, typing and physical education. The hearing on the case has been recessed until Oct. 18.

Senator Byrd Warns Against Regimentation

Addressing Virginia bankers recently at Charlottesville, Sen. Harry F. Byrd warned that unless the trend toward a more powerful government in the United States is halted, the country will be "headed for regimentation equal to that suffered by the English." "Our nation's strength is the strength of the private enterprise system," he said. "Strike it down and we shall be as Samson with his locks shorn. Foster it, and throughout the years to come we shall be the greatest nation on earth—a free nation with capacity and incentive to continue as the mass producer of more goods and materials than all the rest of the world combined." Sen. Byrd insisted upon drastic reduction in federal expenditures as the only course open unless we are to court national disaster. He declared that with the exception of interest on the public debt and certain smaller items, there is not a single category of federal expenditures that could not be reduced by 10 per cent without serious impairment of essential functions.

And So Forth

In an address to delegates to the recent Massanetta Bible conference, John Sutherland Bonnell, pastor of New York city's Fifth Avenue Presbyterian Church, termed the Christian gospel "the only perfect antidote to fear."

An ecclesiastical procession with Anglican bishops of the British Isles, the West Indies and America participating in full vestments presented a colorful highlight at the opening of the American Church Union's recent eucharistic congress in the Bruton parish church in historic Williamsburg. It was the largest procession of the kind in the city's 300-year history.

At Roslyn, beautiful episcopal home beside the James river, a reception was held recently in honor of Robert F. Gibson, who has been consecrated Protestant Episcopal suffragan bishop of Virginia.

F. W. BURNHAM.

Says Communism Attracts Natives

South African Dutch Reformed Pastor Sees Government's 'Apartheid' Policy Hastening Trend

STRAND, C. P., SOUTH AFRICA, Sept. 14.—Much public interest has been aroused by the statement which I. D. Morkel, Dutch Reformed minister and mission school head, made to a reporter for the *Cape Times* to the effect that communism is gaining many converts among the colored people as a result of the *apartheid* (segregation) measures being introduced by the government. "The colored people are turning to communism as a last forlorn hope of salvation," Mr. Morkel declared. "Many of them are leaving the country districts as refugees from *apartheid* persecution, but are dismayed to find that the authorities are introducing *apartheid* here also." The police called on the minister to inquire about his reference to "*apartheid* persecution," but he told them that for the safety of the people concerned he would give details only to an official commission. As a result of the threatening telephone calls received since Mr. Morkel's statement was published, the police have placed his home under protection. "I have no political views, nor have I any ax to grind," he said. "I am only a minister in the Master's service, and I again appeal to all Christians in South Africa and warn them that all the races in this country are doomed if we continue this policy of friction, bitterness and hatred."

Presbyterians See Racial Crisis as Crucial

The "Church and Nation" report of the Presbyterian Assembly now sitting in Cape Town states that through *apartheid* the interracial situation in South Africa has become "not merely serious but crucial." "Never in our time has the church been faced with such pressing questions, the time for answering which is so limited," says the report. It goes on to point out that the migratory labor system has led to thousands of Africans' being confined in squalid quarters, where they are disease-ridden, resentful and hopeless. Meantime, the doors to wider liberty are being slammed shut under the specious plea of "trusteeship." The report concludes: "When will Christian people wake up to the fact that under present conditions the native population is perpetually hungry?"

Reveal Evils Suffered by Natives in Rural Areas

A revealing account of the social, economic and political evils suffered by colored people in the country districts has been prepared by two Dutch Reformed missionary ministers and published by the denomination. The extreme poverty of the colored people is shown in a survey of 19 families made by the ministers. The total income of one family of 10 was only $3 a week; of another family of 7, $2. Average weekly income of 102 persons was 50 cents. The ministers attribute the low wages to the fact that many persons work only enough hours to earn money for week-end

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dissipation. They say that the natives are sometimes given wine in lieu of wages, and that the habit of drink thus established soon gets out of hand. The consequent malnutrition is sapping the vitality of the native laborer. An investigation in a school of 78 pupils revealed that 6 lived on coffee and bread alone, while 25 varied this diet with meat and vegetables on Sundays. The report says that conditions at this school are not exceptional in rural districts.

Warn Against Demolishing Natives' Shanties

A grave warning regarding the demolition by Cape Town authorities of the shanties erected by colored people as dwellings has been issued by the Anglican archbishop of Cape Town, the Methodist chairman and other leaders of the city's life. The large influx of Africans to the city during the war and the growth of the city along the slopes of Table mountain dislodged many colored people from their traditional homes, and they resorted to building shanties of odds and ends. Conditions in many of the shanty areas are indescribable. They are often swampy, there are no sanitary facilities and a complete household normally occupies one room. The whole problem is the result of increasing industrialization. Some authorities have been demolishing the shacks without concern for the inhabitants. The civic leaders' statement points out that demolition of a shack merely means that another family is without shelter until it can erect another elsewhere. "[Such demolition] will be resisted and resented strongly by those affected and can only lead to an exacerbation of the already tautly strained relations between whites and nonwhites," it concludes.

Farmers Build Jail for Cheap Labor Supply

A jail for African prisoners, with quarters for an administrative staff, has been erected in the Transvaal by a private company organized by European farmers who will make use of the labor of convicts lodged in the jail by the ministry of justice. The Leslie Farmers' Association Labor Supply Co. is made up of 50 farmers who bought shares at $160 each. The jail, which holds 300 convicts, cost the company $48,000, and the farmers will pay 35 cents a day for the work of each prisoner. It will be administered by the department of prisons. The fifth such country jail in the district, it will bring the total number of convicts available for farm labor up to nearly 1,000. At the ceremonies opening the jail, C. R. Swart, South Africa's minister of justice, announced that he intends to continue the policy of providing convict labor for farms in spite of persistent attacks on the system, attacks which he described as "malicious, ill-informed and mischievous." He congratulated the farmers on what officials of his department describe as a model prison.

And So Forth

Speaking wise words on civic responsibilities recently, Ambrose Reeves, newly installed Anglican bishop of Johannesburg, declared that one cannot produce a healthy city by ever bigger and better social services. He considers social services not as unnecessary, but as "the measure of the sickness, not of the health, of the body politic."

Visiting this his native land after 17 years, Prof. W. M. Macmillan, director of colonial studies at St. Andrew's University in Scotland, said here recently that he noted much progress, but that he was impressed by a general fear of the "leveling up of the standards of life," and that he thought South Africa is "too much concerned with its own importance."

STANLEY G. PITTS.

Southern Baptists Urge Aid to Resettlers

The Southern Baptist Convention's relief committee has sent to members of the convention a return postcard asking for promises to lead local congregations in securing job and housing assurances for displaced persons in the community. The mailing includes a comprehensive story on displaced persons now in camps and on the need for resettlement. Southern Baptists, under the direction of the committee, are attempting to resettle 1,200 displaced persons before next June 30, expiration date of Public Law 774.

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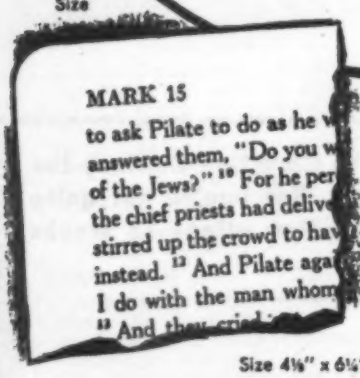
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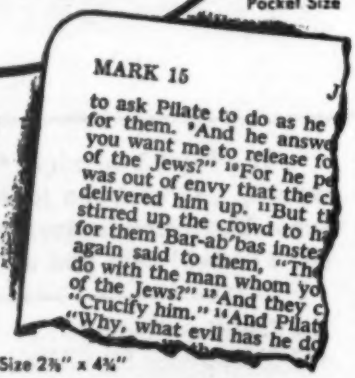
MARK 15
to ask Pilate to do as he
for them. 9And he answ
you want me to release
of the Jews?" 10For he
was out of envy that the
delivered him up. 11But
stirred up the crowd to
for them Bar-ab'bas inst
again said to them, "Th
do with the man whom
of the Jews?" 13And they
"Crucify him." 14And Pila
"Why, what evil has he

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Public Comment Upholds Rioters

Letters, Some Editorials in New York's Papers Condone Peekskill Action—Charge School Segregation

SYRACUSE, N. Y., Sept. 27.—A disconcerting aspect of the public's response to the Peekskill riots following the concert by Paul Robeson is that a majority of letters written to the correspondence columns of newspapers, as well as some editorials, have berated the Communists without defending the rights of freedom of speech and assembly. The *Peekskill Evening Star* said the incident might "cause more good than harm" and compared the riots to the Boston Tea Party, which "was not in accordance with the then existing law but . . . could not have been done in any other manner." In pursuance of an order by Gov. Dewey, an investigation will be made by the regular October grand jury of Westchester county, although a committee of Robeson sympathizers has protested that such an investigation cannot be impartial and has asked for the removal of county law enforcement officials. The fact that one of the persons indicted by the summer grand jury was the 25-year-old son of the Peekskill chief of police tends to disprove the Westchester police claim that teenage youth were responsible for the disorders.

Negro Parents Protest Segregation

Representatives of the National Association for the Advancement of Colored People have prepared a petition to the state education department in Albany asking it to prevent alleged Negro segregation in the Hempstead schools. For the past week parents of 200 Negro children kept their youngsters out of the Prospect Street elementary school in protest against the action of the village board of education in establishing restrictive boundaries which are said automatically to make the school almost entirely Negro. The board had been requested to eliminate the boundaries, but thus far has failed to do so. Parents have voted to send their children back to school pending settlement of the issue.

Says 40 Per Cent of Buffalo Negroes Are Unchurched

William H. Horner, pastor of Lincoln Memorial Methodist Church in Buffalo, says that Negro folk songs have created the impression that Negroes are one of the most religious groups in America, but that this is no longer true. He estimates that 40 per cent of the 30,000 colored people in the Buffalo area are unchurched. The blame, he asserts, can be traced directly to the door of the church, which too often follows the accepted secular pattern of racial discrimination instead of expressing the principles of Christian brotherhood. The Lincoln Memorial Church is the only Negro congregation in Buffalo which is both free from debt and self-supporting.

Regional University Plan Strikes Snags

The recently created state university is meeting with a disappointing response in

Theology Today

Volume VI **John A. Mackay, Editor** **Number 3**

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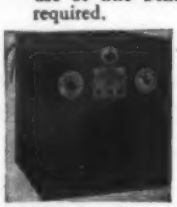

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its projected plan to create a network of two-year community colleges intended to bring higher education within convenient geographical reach of qualified students. The state was to pay half of the capital outlay and one-third of the operating expenses, with the community paying the remainder. A two-day hearing was held in Albany last week at which spokesmen from 16 cities and counties presented the claims of their districts, but expressed themselves as unable to bear their share of the cost. They said they would ask legislation to increase the state's proportion of the expense.

And So Forth

Colgate-Rochester Divinity School has begun its 133rd year with the largest entering class in its history.

In a recent address before the Utica Torch club, George B. Cutton, former president of Colgate University, explained why some college students embrace communism: "It is much nicer for a student to walk across the campus and be pointed out as a Communist than not to be pointed out at all."

The ministers of Troy expressed their disapproval of the showing in a local theater of the film "The Birth of a Nation" on the ground that it is unfair to Negroes.

A Syracuse committee which is sponsoring an evangelistic crusade called "Christ for a Greater Syracuse" is building a tabernacle which will hold 3,000 people. Meetings will begin on Nov. 6, with Harold Ockenga of Boston as evangelist.

Representatives of the conservative churches of the state held a meeting yesterday in South Presbyterian Church here and made plans to form a state unit under the National Association of Evangelicals. It is expected that a regional office will be opened in Syracuse.

Robert H. Cook of Nashville, Tenn., has been appointed the first full-time chaplain to Episcopal students at Syracuse University.

The Episcopal diocese of Central New York won two first awards at the recent religious radio workshop sponsored by the University of Chicago and the Protestant Radio Commission. Harold J. Quigley, pastor of Ninth Presbyterian Church, Troy, received first prize in the news division for his "Religion in the News."

WALTER D. CAVERT.

Seminary Offers Course In Church News Writing

Under sponsorship of the Southern Baptist general convention of Texas, a short course in news writing and church publicity was offered Oct. 3-5 at Southwestern Baptist Theological Seminary, Fort Worth. Professional journalists and public relations officers addressed the seminar, which was open to members of all denominations. Last year a similar seminar was offered in Houston by the convention, but it was open only to Baptists.

German Professor Reports on Church Life in U.S.S.R.

Prof. Fascher of the University of Halle's theology department is quoted by the Evangelical Press Service of Bethel-Bielefeld, Germany, as reporting on his return from a recent trip to study religious life in the Soviet Union that there are now 34,000 churches and 32,000 clergymen in Russia.

Pittsburgh Aim: Win One a Week

Church Schools Adopt Drive as Part of United Evangelistic Advance—Strike Threats Annoy

PITTSBURGH, Sept. 28.—The first thrust for Pittsburgh and Allegheny county in the nationwide United Evangelistic Advance was launched Friday evening when 300 Sunday school superintendents approved a "win one a week" program to continue through the next 60 weeks. The effort is designed to turn the tide of losses in enrollment and attendance revealed last year by the metropolitan Pittsburgh church study. Each of nearly 1,000 church schools will be invited to seek an average of one new pupil every week. Charles T. Harnack, a Methodist layman, and John Welden, United Presbyterian, will direct the drive. The dinner meeting at which the drive was launched was a feature of the annual convention of the council of churches, which this year observed the 60th anniversary of the former Allegheny county Sabbath association. In concluding sessions of the convention Monday Jesse M. Bader and Edwin T. Dahlberg, executive secretary and chairman respectively of the department of evangelism of the Federal Council of Churches, sought to create equal enthusiasm among the clergy. They were aided in general and denominational meetings by five men sent by denominational agencies for evangelism—Allen E. Claxton (Methodist), Claude S. Conley (Presbyterian, U.S.A.), A. E. Kelly (United Presbyterian), George D. Kelsey (National Baptist) and Royal E. Lesher (United Lutheran). Ansley C. Moore, pastor of Sixth United Presbyterian Church, was re-elected to the presidency of the local council of churches.

Major Strike Threats Cause Unrest

Uneasiness over the possibility of extended strikes in the coal and steel industries is apparent in this area which is so dependent upon their activity. Suspension of payments for new cases through the United Mine Workers welfare fund has added to the popular unrest. Officials have announced that hospitalization already under way will be continued. The welfare fund is reported to have aided 393,097 men, women and children. No separate local figures are available. General impression here is that the fund has been well used. The drain upon it is explained by the backleg of cases built up through the years.

Baptists Sue to Recover Church Building

Suit to compel Rev. Peter E. Boyko and 56 of his personal adherents to surrender the Sandusky Street Baptist Church has been filed in county court by trustees and 35 members who claim to have been "purged" autocratically from the church roll. The litigants ask return of the congregation to fellowship with the Pittsburgh Baptist association and the Northern Baptist Convention, from which Boyko is alleged to have taken it through preaching "a faith

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contrary to the faith which members have long adhered to," opposition to the work of the denomination and purging "for personal reasons." Boyko has been director of Youth for Christ in this area.

Conferences Vote To Merge

The Pittsburgh (Evangelical) and Allegheny (United Brethren) annual conferences of the new Evangelical United Brethren Church voted in separate sessions earlier this month at Johnstown and Herminie to bring about complete merger. The decision is subject to approval by the General Conference at Dayton next year. The new body will be called the Western Pennsylvania conference, and some minor changes in boundaries will be necessary. A membership of about 58,000 is involved.

Higher Education Council Meets at Meadville

More than 150 fellows of the National Council on Religion in Higher Education met at Allegheny College in Meadville late in August. In an address which commanded the attention of the press Howard Y. McClusky of the University of Michigan counseled instruction in religion as "an effective and academically respectable option in the cafeteria of higher education." He asked for distillation of religious implications in all subjects and for admission free from discrimination because of race, creed, color, economic situation or age.

Educators Defend Sex Education

Educators here have been quick to challenge charges against sex education made recently by a Mount Lebanon mother in a national magazine. Both Pittsburgh and Mount Lebanon supervisors point to a marked decline in serious delinquency among high school girls since courses which have gained national recognition were introduced about eight years ago. Although the mother's principal criticism was leveled at books used for reference, the Pittsburgh courses permit no textbooks, written assignments or notebooks and in Mount Lebanon only books on high school library lists are used. The courses in both systems have been endorsed by the Allegheny county parent-teacher association.

And So Forth

Nineteen college students survived the ordeal of getting summer jobs in the work-and-study project sponsored in Pittsburgh by the Y.M.C.A. and the Y.W.C.A. Seven were compelled to drop out.

Lloyd C. Daugherty, Jr., pastor of the downtown Smithfield Street Methodist Church since 1940, has been named director of his denomination's department of pulpit evangelism, with headquarters at Nashville, Tenn.

Russell L. Bradley, formerly of New Haven, Conn., is new director of the Pittsburgh office of the National Conference of Christians and Jews.

Van A. Bittner, Lutheran layman and international vice-president of the C.I.O. United Steelworkers who was widely known for his interest in church-industry relationships, died here recently at the age of 64.

Attendance at parochial and private schools in Pennsylvania has risen sharply since 1925, according to official reports from Harrisburg. The percentage in 1948 was 17.6 as compared with 10.3 in 1925.

Paul P. Obenauf has resigned the pastorate of St. John's Lutheran Church, East Liverpool, Ohio, to accept a call to Wooddale Lutheran Church, Minneapolis.

Wilburn C. Campbell, rector of the Episcopal Church of the Ascension, has accepted appointment as acting dean of the chapel at Pennsylvania College for Women.

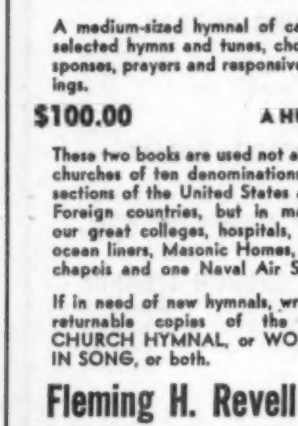
O. M. WALTON.

CARE Offers New Holiday Package

CARE, the cooperative organization for sending relief packages to specific addresses abroad, announces that a new "holiday package" has been added to its list of assortments for delivery in Europe, including the western zones of Germany and all of Berlin. The new package includes a 7-pound canned turkey, a plum pudding and other items, and may be ordered through the CARE office at 20 Broad St., New York 5, or local offices. For Thanksgiving delivery, orders should be in New York before Oct. 25; for Christmas delivery, early in November. The price is $13.50.

Churchwomen to Provide 'Pieces for Peace'

As the central project of the sixth annual observance of World Community Day Nov. 4 under the auspices of the United Council of Church Women, the 10 million women represented in the council are being urged to collect new pieces of clothing material to be shipped to women abroad through Church World Service. Theme for this year's observance: "Peace Is Possible."



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'Gospel Wagons' Revive Religion

Germans Adopt Device to Serve Villages in Area of Destroyed Churches North of Frankfort

MAGDEBURG, GERMANY, Aug. 15.—In a unique effort to rebuild church life in the Oderbruch district north of Frankfort on Oder, which suffered more than other parts of the area during and after the war, the Gossner mission has sent from Berlin a "gospel wagon" which is making the rounds of the villages. Preachers and teachers live in the wagon, and when it stops in a village they call on the people wherever they can find them—in huts, cellars, stables or in the very few houses which have been repaired or rebuilt. They also arrange confirmation classes for young people who missed out on this part of church life when they were 13 or 14. Before the war, this region had 27 congregations, each with its pastor. Now, though the number of church members has been almost doubled with the coming of fugitives from the east, there are only 7 ministers left. It is not easy to find pastors willing to serve these poor congregations regularly and permanently.

Liturgical Artist Exerts Wide Influence

Rudolph Koch, who died in 1934, was probably the most influential of the many modern artists who in one way or another have tried to express religious truth in art. His own work and that of his pupils has a continuing importance. Koch's most significant contribution was in the development of script types and in liturgical art such as designs for crosses, altar vessels and linens. Many of the Koch originals were destroyed by bombs during the war. Others had been brought to the United States in 1938, where they are now part of a collection assembled by Dr. Guggenheim, author of a book on the artist which was published in both English and German. A new book on Koch has been written by Oskar Beyer, who in a recent letter to this correspondent reports that the first edition is already sold out, and that a second and third will follow soon.

And So Forth

The Lutheran Church of Bavaria has announced that it will sell church land to people who want to build homes but lack building sites.

Some cemeteries in western Germany are permitting refugees from the east to erect crosses and other memorials to their dead whose graves they left behind in the regions where they formerly lived.

Six British and six German Methodist ministers met recently in Bünde, Westphalia, to discuss common problems.

During the Leipzig fair, held both in the spring and in the fall, Christian businessmen will hereafter convene regularly in a special meeting to discuss religious questions of practical significance.

A resolution passed by the Union of Christian Churches in Germany urges the removal, for the sake of ecumenical cooperation, of the confessional obstacles which in the past have often prevented members of the smaller Christian bodies (Methodists, Baptists, Mennonites and others) from burying their dead in cemeteries owned by Lutherans and United Protestants.

The new German hymnbook, anticipated for years, came out recently. Because of lack of paper, only 342 of the 595 hymns chosen could be included. In addition to hymns, the new book contains Luther's small catechism and prayers.

The Reformed Church of northwestern Germany has decreed that church bells shall not be rung for the burial of people who had withdrawn from church membership.

A new church law in Saxony-Anhalt requires that ministers and theological candidates get permission from their general superintendents before they become engaged to be married. If the permission is not given, they may appeal to the bishop. Before the new law is put in practice, it will be discussed by the Saxony-Anhalt synod.

SIEGFRIED SCHARFE.

Imprisoned Swiss Pacifists Retain Civil Rights

Under a new amendment to Switzerland's military penal code, conscientious objectors are protected from loss of civil rights because of criminal verdicts against them, even though they can still be imprisoned.

News Flash of the Year

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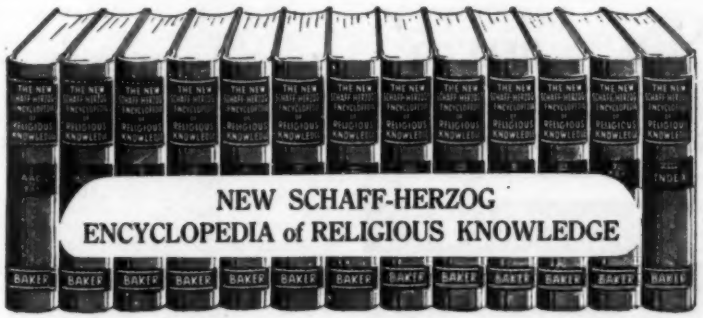

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Plan Strategy in Aid to Migrants

Home Missions Council Sponsors Church Conference on an Increasingly Challenging Service

CHICAGO, Sept. 30.—The sad plight of an estimated 2,500,000 persons, including 1 million children, who compose the families of the country's 900,000 migrant workers was discussed here this week by representatives of 20 major Protestant denominations. The National Conference on the Church and Migratory Labor was called by the Home Missions Council of North America to map a nationwide strategy for the churches in their efforts to help migrants. It brought together many persons who are actually working with migrant families in all parts of the country—government officials and representatives of national, state and local church agencies. Employers of migrant labor were notably absent, although an effort had been made to secure their attendance. Their only representative was Harry Drobish, state senator from California, who addressed one of the conference sessions.

Deplorable Condition Widespread

Reports at the conference revealed that migrants are one of the most dispossessed, deprived and exploited groups in the nation. Almost everywhere the picture was the same: periodic unemployment, inadequate standards of living, unsanitary living conditions (many migrant families are quartered in barns, stables, chicken houses and other farm buildings which are seldom properly cleaned), little or no access to medical and welfare services, practically no education for the children, the status for migrants of outcasts in the communities which they serve.

Louis J. Ducoff of the bureau of agricultural economics of the U.S. department of agriculture told the conference that migratory workers have increased in number more than 40 per cent since the close of World War II. He predicted that they would continue to increase in 1950, and that their wages would decline.

The general impression that the majority of the migrants are in California and the southwest is mistaken, Mr. Ducoff said. They are to be found in practically all parts of the country. The largest concentration is in the south, especially in Arkansas and Texas. The north as a whole has 27 per cent of the total, while the west has only 23 per cent. Dramatization of *Grapes of Wrath* and writings about the "Okies" and "Arkies" have created this false impression as to their location, Mr. Ducoff believes.

Ineligible for Services

Lack of health and welfare services was pictured as one of the most serious deprivations suffered by migrant families. As nonresidents they are ineligible to such services in most communities. Only two states, New York and New Jersey, have made these services available to migrant workers and their families, and it was reported that in these states the condition of the migrants had consequently shown considerable improvement.

Migrant children receive little formal education. Schools in most communities don't want them, as they create a serious problem with their short stay and lack of educational background. No generally accepted curriculum for migrant children has been developed. A migrant child is fortunate if he is able to attend school three or four months out of twelve; he may attend five or six different schools in that time, spending two to six weeks in each. Child labor laws are generally disregarded and most migrant children are put to work at an early age. Truant officers seldom visit the migrant camps.

The conference called on the churches to see that the rights set forth in the United Nations Declaration of Human Rights are extended to migrant families. It asked them to take immediate action to see that states and local communities make available to migrants the same services which are offered to residents.

Urge Retention of Camps

The group deplored the fact that some of the migratory labor camps set up by the government have been turned over to employers of migrant workers. It urged the churches to try to see that control of the 40 to 50 camps still operated by the federal government remains in the hands of public agencies, with local advisory committees assisting in their operation. Congress has ordered the camps liquidated by June 30, 1950.

Because of the interstate nature of the problem the conference, acting on the recommendation of Edith Lowry, executive secretary of the Home Missions Council, called for the creation of a national governmental committee on migrants similar to the federal interagency committee on child labor. Suggested functions of the committee included setting up uniform standards for migrant laborers and stimulating state action on their behalf.

The conference expressed concern over the importation of cheap labor from Mexico and other countries, which it held has resulted in the lowering of the living standards and wage scales of American workers. It recommended a conference with national immigration authorities to seek to work out "a procedure that is fairer to the American citizen."

Churches Increasingly Aware

Members of the conference examined carefully the trends in services offered by the churches to migrant families. There was evidence of an increasing recognition of the importance of the Christian gospel to the migrant worker in his insecurity, frustration and loneliness, and of the necessity of presenting it in ways understandable to him. Not only the presentation of the gospel but the securing of justice and better living conditions was stressed as important in this regard.

There was evidence, too, in many reports of increased emphasis on the importance of friendly contacts with migrant families and with employers of migrant labor. Group work and singing in the camps is increasing, and use of visual education materials has grown rapidly. Before adjourning the conference delegates pledged themselves to "present the Christian gospel by word and action to farm owners, migrant workers and the community alike."

VIRGIL E. LOWDER.

The Church Roll

At the annual meeting of the North American council of the United Christian Youth Movement held recently at Otterbein College, Westerville, Ohio, William Barrick (Methodist) of Enid, Okla., was elected chairman for the coming year; Robert Fudge (Disciple) of Oklahoma City, financial secretary; and Pat Kimble (Presbyterian, U.S.A.) of St. Paul, Minn., recording secretary.

Bengt Sundkler of Sweden, research secretary of the International Missionary Council, has been named to succeed Knut B. Westman, who has retired as professor of missions and Far Eastern religions at the University of Uppsala.

Harry V. Richardson was inaugurated on Oct. 3 as 10th president of Gammon Theological Seminary, Atlanta, Ga.

Winners of the United Christian Youth Movement's fifth annual Parshad college scholarship awards are Elizabeth Jane Clary (Disciple) of Wilmington, Ohio, and George Lewis (Presbyterian, U.S.A.) of Herman, Ill. The awards, as well as six regional citations, were presented by the donors, Mr. and Mrs. Alfred H. Avery, Methodist lay leaders of Malden, Mass., at the U.C.Y.M.'s annual meeting in Westerville, Ohio. Designed to encourage young people to train for Christian leadership, the Parshad awards are made on the basis of high achievement in scholarship, Christian character and service.

Riley B. Montgomery was inaugurated as president of the College of the Bible, Disciple institution at Lexington, Ky., on Sept. 27.

Archbishop Erling Eidem of Uppsala, primate of the Church of Sweden and one of the six presidents of the World Council of Churches, has announced that he will retire as archbishop next May 1, when he reaches the age of 70.

Wesley F. Rennie, since 1947 associate secretary of the World's Committee of the Y.M.C.A. and active in numerous interchurch activities, has been appointed executive director of the Committee for Economic Development, an organization of leaders in business and education devoted to objective economic research.

Churchwomen Hold Series Of Seminars

The first week in October, women church leaders held seminars in 37 cities west of the Mississippi in preparation for the meeting of the national board of the United Council of Church Women in Los Angeles Oct. 10-13. Members of the board and council executives were present as leaders. Discussions at the seminars centered on legislative action and on various projects being carried out by local and state councils of churchwomen.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Easy Living (RKO) *Drama.* Professional football hero's marriage breaks up when his selfish wife prefers wealthy acquaintances who may forward her ambitious career, rebels at accompanying him to college coaching job when his heart goes bad. Some good sidelights on professional football, but marital dilemma is sordid, solved by artificial device that spoils that part of story. *Dressed-up soap opera.* M

Johnny Stoolpigeon (Univ.) *Melodrama.* Aroused when his wife dies a dope addict, convict consents to help federal agent track down smuggling ring by introducing him into group as an ally. Film traces their trek from San Francisco to Vancouver to Tucson, where violent climax occurs. *Consistently suspenseful,* but in effect just another routine cops-and-robbers affair. M,Y

Symphonie Pastorale (French; titles in English) *Drama* based on Gide novel about pastor in Alpine parish who takes into his home neglected, blind waif, with compassion rears her to lovely womanhood. But he sins—in pride over his achievement, demand that household revolve about her, finally, in confusion of spiritual and physical love for his ward. After she regains her sight, realization of true state of affairs comes to the girl, to his family, finally to him, and tragedy inevitably results. Beautifully photographed in mountain winter setting, complex adult story is *sensitively,* sympathetically presented. M

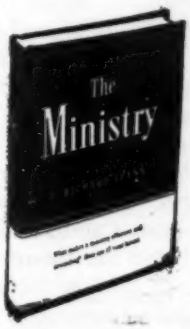
Thieves' Highway (Fox) *Melodrama* among wildcat truckers venturing all on getting early fruit to market and small-time commission brokers who seek to take advantage of them. A discouraging, *unusually realistic* picture of one dog-eat-dog area of U.S. economy. Many scenes are brutal, sordid, and some—for instance, the mad course of a brakeless truck down a mountainside to flaming destruction—are almost too vivid to bear. M

BEST CURRENT FILMS

For Family: Down to the Sea in Ships, The Great Dan Patch, The Green Promise, In the Good Old Summertime, It Happens Every Spring, Jolson Sings Again, Little Women, Louisiana Story, Sand, So Dear to My Heart, The Stratton Story, That Midnight Kiss, Top o' the Morning.

For Mature Audience: Alias Nick Beal, The Barkleys of Broadway, Champion, Command Decision, Edward My Son, Hamlet, Home of the Brave, Joan of Arc, Lost Boundaries, Monsieur Vincent, Mr. Belvedere Goes to College, Mr. Perrin and Mr. Traill, Pinky, The Quiet One, Quartet, The Red Shoes, The Set-Up, Task Force, The Window. 10-12-49

What Are the Essentials of an Effective Ministry?



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